Politeuphuia:

WITS COMMON-WEALTH.

Newly Corrected and amended.

Si tibi difficilis formam
Natura negauit,
Ingenio formæ
Damna repende tuæ.

LONDON,
Printed by *W. S.* for *I. Smethwicke*, and are to be sold at his Shop in Saint *Dunstanes* Churchyard vnder the Dyall.

TO HIS VERY GOOD FRIEND, Mr. BODENHAM, N. L. wisheth increase of happinesse.

SIR, *what you seriously beganne long since, and haue alwayes beene very carefull for the full perfection of, at length thus finished, although, perhaps not so well to your expectation, I present you with, as one before all most worthy of the same, both in respect of your earnest trauaile therein, and the great desire you haue continually had for the generall profit. My humble desire is, that you would take into your kind protection this olde and new burden of wit; new in this forme and title, though other-*

wise old, and of great antiquity, as being a methodicall collection of the most choice and select Admonitions and Sentences, compendiously drawne from infinite varietie, Diuine, Historicall, Poeticall, Politike, Morall, and Humane. As for the enuious and ouer-curious, they shall the lesse trouble me, sith, I know, there is nothing in this World but is subiect to the Erynnis *of ill disposed persons, whose malice is as fatall as the Darts of* CEPHALVS, *or* PARIS *Shaft, which neyther a seuen-fold-shield, nor* VVLCANS *cunning workeman-ship, nor* PALLAS ÆGIS *can anoyd. Thus humbly crauing pardon for my boldnesse, beseeching God daily to increase the affection you beare to Learning, I take my leaue.*

Yours most assured

to command,

N. L.

To the Reader.

COurteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-wealth*; I haue once more aduentured to present thee with a fourth Edition. *Solent primi fœtus rerum horriduli esse & insuauiores, sed amœni magis & grati subsequaces.* Somewhat new I haue inserted, put out many things where I found it necessary, and especially of Examples: for that I intend, by Gods grace, the next Terme, to publish the fourth part of *Wits Common-wealth*, contayning onely Examples. Then from your gracious acceptance and censure, let this part draw her perpetuall priuiledge, that like *Alcinous* fruits, it may still flourish in the faire Summer of thy gentle fauour, and euery one of them triumph in despight of Enuies raging Winter.

N.L.

In Politeuphuian Decaſtichon.

Muſica qui ſophia, culta quadrãtia vita,
Ingeny varios flores, rimaris & ardes:
Intemerata legas huius monumẽta laboris.
In quo feruentem mentis ſedabis orexim.
Hoc duce Mercuria, cœleſti numine plenus,
Vertice ſublimi feries arcana polorum,
Et facile rapidas fauces vitabis Auerni.
Omnia ſunt in hoc; Muſis aptiſſima ſedes,
Virtutis morumq́ Pharos Cynoſura vaganti
Ingenio, genio, mentis, rationis acumen.

A. R.

Let him who in deſire Wits Wealth imbraces,
Here ſtand and gaze, where well beholde he may
A heauenly troope of matcheleſſe Nymphs and Graces,
Their ſiluer armes in ſacred Fount diſplay.
Whoſe parts all faire, and equall to their faces,
Make their nak'd beautie their moſt rich aray.
Nor thinke I lead him with a vaine ſuppoſe,
Inuiting him vnto his reſting place,
Whence flowes a Riuer of ſmooth running Proſe,
Whoſe ſtreames, conceits (like Virgins) interlace,
Amongſt greene Leaues ſo growes the Damaske Roſe,
Se Diamonds golden Tablets doe enchaſe.

T. M.

THe curious eye that ouer-raſhly lookes,
And giues no taſte nor feeling to the minde,
Robs it owne ſelfe, and wrongs thoſe laboured Bookes,
Wherein the ſoule might greater comfort finde,
But when that ſenſe doth play the buſie Bee,
And for the Honey, not the Poyſon, reeds,
Then for the labour it receiues the fee.
When as the mind on heauenly ſweetneſſe feeds,
This doe thine eye: and if it find not heere,
Such precious Comforts as may giue content,
And ſhall confeſſe the trauaile not too deere,
Nor idle houres that in this Worke were ſpent:
Neuer hereafter will I euer looke
For thing of worth in any mortall Booke.

M. D.

VVITS COMMON-VVEALTH.

Of God.

Definition. *God the beginning of all things, the Idæa and patterne of all good, is that Almightie Omnipotence which wanteth beginning and ending: which being made of none, hath by his owne power created all things.*

WHere God putteth to his hand, there are no men so mightie, no beasts so fierce, no Sea so deepe, that can resist his power.

As a Prince will not suffer that another bee called King in his Realme, so likewise God will not permit, that any other in this World should be honoured but he onely.

Without the vnderstanding of the will of God by his Word, our sight is but blindnesse, our vnderstanding ignorance, our wisedome foolishnesse, and our deuotion deuillishnesse.

God will not suffer man to haue the know-

knowledge of things to come; for if he had preſcience of his proſperitie, hee would bee careleſſe; and vnderſtanding of his aduerſitie, he would be ſenſeleſſe, *&c.*

GOD, who hath made all mortall things, hath authoritie to diſpoſe them, euen with the ſame power wherewith he hath created them.

As much doe wee owe vnto God for the dangers from which hee deliuereth vs, as for the great wealth and dignities, whereunto he hath alwayes rayſed vs.

Where Vertue doth rayſe to honour, there God fayles not to eſtabliſh the dignitie.

God is called a Well, both becauſe he hath all good things from himſelfe, and alſo for that he doth communicate from thence with his creatures, without any hinderance to himſelfe: for God miniſtreth to all, lacking nought, and receiuing nothing of any man.

God in his Church is a moſt bright Sunne, which ariſeth vpon ſuch as feare him, and goeth downe from them that are careleſſe and prophane.

The

The treaſures of vices are in vs, the abundance of goodneſſe in God, *Ierem.*

The greatneſſe of God is more ſeene in mercy then in puniſhment.

God vſeth vs not as our offences deſerue, but as his mercy willeth.

God deales in one ſort with the ſinner, in another manner with the iuſt; to the ſinner he pardoneth his offence, and from the iuſt hee takes away the occaſions of his ſinne.

Epirus King of Arcadia for breaking vp of *Neptunes* Temple, was ſtrooken blind.

Mardonius, ſpoyling *Circes* Temple, was ſtrucken mad, with all his ſouldiers.

Alexanders ſouldiers ſeeking to ſpoyle the Temple of the ſame Goddeſſe, were ſlayne with Lightning.

Brennus, the Captaine of the French, entring the Temple of *Apollo*, and ſpoyling it, was ſtrucken with madneſſe, and ſlew himſelfe.

Scipio's Souldiers that robbed the Temple at Toloſſa, dyed all miſerably.

As it is impoſſible with one and the ſame eye to behold Heauen and Earth,

ſo

ſo it is as impoſſible with one diſordinate will, to loue God and the World, *Auguſt.*

Like as GOD ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations.

God is high: if thou liſt thy ſelfe vp vnto him, he flyeth from thee; but if thou humbleſt thy ſelfe vnto him, hee commeth downe to thee.

Gods doctrine is the rule of Prudence, his Mercy the worke of Iuſtice, and his Death the Standard of Patience, *Bern.*

The Reſurrection of Chriſt, to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more hee ſtudied to know what God was, the harder ſtill it ſeemed vnto him.

If God helpe, hee is mercifull, if not, we muſt not thinke him vniuſt.

Diuinitie cannot be defined.

The operation of God is three-fold, Creation, Formation, Conſummation.

God is Eternitie, and therefore not found, but of ſuch as continually ſeeke him.

God,

God, although hee bee Omnipotent, could neuer make a Creature equall to himſelfe.

The Lord of Hoſts, is called God the Father, the Sonne is the Image of the Father. The Father and the Sonne knowne the goodneſſe of them both, which is the Holy Ghoſt, is made manifeſt, *Auguſt.*

Iupiter *eſt quodcunq; vides, quocunq; moueris,* Ouidius.

Quæ Deus occulta eſſe voluit, non ſunt ſcrutanda, quæ autem manifeſta fecit, non ſunt neganda, nè & in illis illicitè curioſi, & in iſtis damnabiliter inueniamur ingrati, Ambroſ.

Of Heaven.

Deſi. *Heauen is generally taken for that part of the World which is ouer our heads, a place full of Diuine Reſidente, and that Land, where the Faithfull after this life expect their portion and inheritance.*

Heauen is the ſeat of God, and the Earth is his foot-ſtoole.

Heauen is the ſeat of glory, the habitation of Angels, the reſting place of the Faithfull; faire beyond thought, and glorious beyond report.

We deeme it hard to know the things on Earth, and finde the obiects of our eyes,

eyes, with toyle, but who can ſearch th
ſecrets of the Heauens? *Baſil.*

Heauen is neither infinite in forme n
figure, but one in nature.

Heauen, as it had his Creation of no
thing, ſo it ſhall be diſſolued to nothing

The diſpoſition and places of the Hea
uens, are not of power to expreſſe ou
good or bad fortunes.

As Hell is the place of all Horror, ſ
Heauen is the Hauen of all reſt.

Heauen is the Habitation of the E
lect, the Throne of the Iudge, the Re
ceit of the ſaued, the ſeat of the Lambe
the fulnes of delight, the Inheritance o
the Iuſt, and the reward of the faithfull

From Heauen our ſoules receiue thei
ſuſtenance Diuine.

Heauen is the Church of the Elect, th
ſoule of the Iuſt, & Field of the faithfull

Hee is moſt miſerable that is denyed
to ſee the Sunne ſhine, and he is moſt ac
curſed to whom God denyeth his hea
uenly fauours, *Gregory.*

It is hard to liue well, eaſie to dy
well, hard to obtaine Heauen, eaſie t
keepe from thence.

Non

None knoweth better how great is the losse of Heauen, then they that are iudged to liue continually in Hell.

A good life begetteth a good death, & a good Death a glorious Inheritance in Heauen.

The way to Heauen is narrower then the way to Hell.

In gloria cœlesti mira serenitas, plena securitas, aterna felicitas.

Estque Dei sedes, nisi terra, & pontus, & aër, Et cœlum, & virtus, superos quid quærimus vltrà?

Of Angels.

Def. *Angels are of an intellectuall and incorporeall substance, alway moouable and free, the diuine Messengers of the will of God, seruing him by grace and not by kind, and are partners of immortalitie.*

Angels, at all times, and in all places, behold the face of our heauenly Father.

Selfe-loue, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and Protectors of their persons.

Angels were created of God, immortall, innocent, beautifull, good, free and subtill, of the essence of God himselfe.

Angels haue their Habitation in Heauen, their eyes fixed on the Maiestie of God, their tongues formed to his prayses, and themselues onely in him.

Euery ones Angell that hath guided him in this life, shall at the latter Day bring forth him hee hath gouerned, *Origen.*

Angels intend two things, the first is the Glory and seruice of GOD, the second is the health, and Saluation of his Children.

Angels are the Comforters, Instructers, and Reformers of men.

Angels are Tutors of the Saints, Heralds of Heauen, and Gardians of our Bodies and Soules.

The Angels exceed not in desire, desire not because they want not, want not in beholding their Creator, *Amb.*

The Angels haue charge to conduct men, Wisedome to instruct men, and Grace to preserue men.

Angels were the first Creatures that euer God made.

Angels whersoeuer they are sent, doe alwayes behold the face of God.

There

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins, and Seraphins.

The diuine nature of Angels sufferеth neyther change nor end, for they are immutable and diuine.

Angels are swift messengers to execute the wrath of God against his enemies.

Euery true Minister is a true Angell, and their tongues beare the embassage of the most high God.

Angeli sic foris exeunt, vt internis contemplationis gaudijs non priuentur, Greg.

Apostatæ Angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of VERTVE.

Defi. *Vertue is a disposition and power of the reasonable part of the Soule, which bringeth into order and decencie the vnreasonable part, by causing it to propound a conuenient end to her owne affections and passions, whereby the Soule abideth in a comely and decent habite, executing that which ought to be done according to reason: briefely, it is a proportion and vprightnesse of life, in all points agreeable to reason.*

HE that desireth to be called vertuous, it is first requisite, that he be

good: therefore, in the account of reputation, it is more worthie to be called vertuous, then noble or reuerend, for that the one title descends together with dignitie, and the other is the reward of the worke which wee vse. So that it falls out in good experience, that this title of Vertue is of many men desired, but of very few truly deserued.

Vertue maketh a stranger grow naturall in a strange Countrey, and Vice maketh the naturall strange in his own Countrey.

Vertue is health, Vice is sickneſſe, *Petra.*

Vertue is a stranger vpon Earth, but a Citizen in Heauen.

Take away discretion, and Vertue will become vice.

Vertue is the beautie of the inward man.

Vertue laboureth like the Sunne to lighten the world.

To forgiue, is no leſſe vertue in Princes, when they be offended, then Reuenge a vice in the common sort, when they be wronged.

Vertue

Vertue goes not by birth, nor diſcretion by yeeres, for there are old fooles, and young counſellors, *Guevara.*

Vertue is the Queene of Labourers, Opinion the Miſtreſſe of fooles, Vanitie the pride of Nature, and Contention the ouerthrow of Families.

Vertue maketh men on the Earth famous, in their Graues glorious, and in the Heauens immortall, *Chilo.*

Vertue is not obtained, in ſeeking ſtrange Countries, but in amending of old Errors.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth Vertue to the letter Y, which is ſmall at the foot, and broad at the head; meaning, that to attaine Vertue, it is very painefull, but the poſſeſſion thereof paſſing pleaſant.

A good man, though in appearance he ſeeme needie, yet by vertue he is rich.

Vertue is a thing that prepareth vs to immortalitie, and makes vs equall in the Heauens, *Socrates.*

The firſt ſtep to Vertue, is to loue Vertue in another man.

Vertue while it ſuffereth, ouercommeth.

Vertue cannot perfectly be diſcerned, without her contraries; nor abſolutely perfect, without aduerſitie.

He that remembreth his Vertue, hath no Vertue to remember, ſeeing hee wanteth Humilitie, which is the Mother-Vertue of all Vertues.

Vertue is better and more certaine then any Art.

The actions of Vertue doe ſo much affect the beholder, that he preſently admireth them, and deſireth to follow them.

A man endued with Vertue, meriteth more fauour then a man of much wealth.

It is no leſſe Vertue to keepe things after they be gotten, then to get them, *Ouid.*

Vertue in generall, is a Caſtle impregnable; a Riuer, that needeth no rowing; a Sea, that moueth not; a Treaſure, endleſſe; an Armie, inuinci-

ble;

ble; a Burthen ſupportable; an euer-turning Spye; a Signe deceitleſſe; a plaine Way faileleſſe; a true Guide, without guile; a Balme, that inſtantly cureth; an eternall Honor, that neuer dieth, *Mar. Aur.*

Laudo factam de neceſſitate virtutem, ſed plus laudo illam, quam elegit libertas, non inducit neceſſitas.

——Virtus medio iacet obruta cæno,
Nequitiæ claſſes candida vela ferunt.

Of Peace.

Deſi. *Peace is the quiet and tranquillitie of Kingdomes, burying all Seditions, Tumults, Vprores, and Factions, and planting Eaſe, Quietneſſe, and Securitie, with all other flouriſhing Ornaments of Happineſſe.*

DEare and vnprofitable is the Peace, that is bought with guiltleſſe Bloud.

They iuſtly deſerue the Sword of Warre, which wilfully refuſe the Condition of Peace.

Peace flouriſheth, where Reaſon ruleth, and Ioy raigneth, where Modeſtie directeth.

Peace is the end of Warre, Honour

the ioy of Peace, and good gouernment the ground of them both.

Peace is of moſt men deſired.

Concord in a Citie, is like harmonie in Muſike.

Concord of many maketh one.

As the liuing members of the body, vnited together, maintaine life, and diuided, haſten death; ſo Citizens in a Common-weale, by their concord, maintaine the ſtate, but by their hatreds deſtroy it.

True Peace, is to haue peace with Vertue, and warre with Vice.

Peace asketh no leſſe wiſedome to conſerue it, then valiantneſſe to obtaine it.

The colour of Peace maketh the warre more ſecure; for who ſuſpect leaſt, are ſooneſt preuented, *Olaus Mag.*

Archidamia the Spartan Lady, ſeeing her Countrey ſuppreſt by the couetouſneſſe of the Magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the Senate-houſe with a naked Sword in her hand, and in the name of all

all the Ladies, chid the hartleſſe Lords, for ſuffering themſelues to liue, their Country being ouerthrowne, and they like to loſe their libertie.

Pyrrhus entring Sicily, poſſeſſed with hope of ſome peace, afterward ſurpriſed the Countrey, and inthralled the inhabitants thereof by tyrannie.

Peace from the mouth of a Tyrant, is oftener promiſed then performed, *Plato.*

The countenance declareth mans inclination to peace; and the auſteritie of *Marius* countenance, being an infant, was ominous to Rome in his old age.

It is a point of godly wiſdome, to be at peace with men, at warre with vices.

To rule an Eſtate, is a heauie burthen; but to vndergoe peace, is an eaſie carriage.

Concord maketh ſmall things mightily to encreaſe, but diſcord maketh great things ſodainly to decay.

To flie from peace, which we ſhould earneſtly purſue, is to follow diſcord, and our owne deſtruction.

That thing is more esteemed which is obtained by peacefull words, then that which is gotten by forceable violence.

Nemo vires suas in pace cognoscit: si enim bella desunt, virtutum experimenta non prosunt.

Pax optima rerum.

Quas homini nonesse datum est: pax vna triumphis Innumeris melior: pax custodire salutem, Et ciues æquare potens. Sil. Ital.

Of Truth.

Defi. *Truth is that certaine and vnfallible Vertue which bringeth forth all Goodnesse, reuealeth the Creation of the World, the Power of our Creator, the eternall Crowne of Blisse we hope for, and the Punishments allotted for our misdoings, it is a vertue, through which we are inclined to speake no otherwise with our Tongue, then we thinke with our Heart.*

TRuth stands not vpon the tongues of Men, nor Honour vpon the frownes of Authoritie.

There is nothing so secretly hidden, but Time and Truth will reueale it.

Truth may be oft blamed, but neuer shamed; and Vertue suppressed by slander, will at last appeare without blemish.

The dissoluing of a doubt, is the finding of the truth. Truth

Truth is the Law of Arts.

Truth hath two Companions, Wiſdome and Conſtancie.

Truth is the Meſſenger of God, which euery man ought to reuerence, for the loue of her Maſter.

Truth only among all things is priuileged, in ſuch wiſe, that when the Time ſeemeth to haue broken her wings, then as immortall, ſhe taketh her force, *Aur.*

The pureſt Emerald ſhineth brighteſt, when it hath no foyle; and Truth delighteth moſt, when it is apparrelled worſt.

The end of Grammar, is to ſpeake aptly and agreeably; and the end of Speech, Societie: of Rethoricke, to carrie all mens minds to one opinion: of Logick, to find a Truth amidſt many falſehoods; all other Arts doe likewiſe tend to Truth.

Foure very good Mothers, haue foure very bad Daughters; Truth hath Hatred; Proſperitie hath Pride; Securitie hath Perill; and Familiaritie hath Contempt.

Pharamond

Pharamond the first King of France, was named *Warmond*, which signifieth Truth.

Truth feareth nothing more, then to be hid; shee careth for no shadow, but is content with her owne light.

Truth is a vertue that scaleth the Heauens, illumineth the Earth, maintaineth Iustice, gouerneth Commonweales, kills Hate, nourisheth Loue, and discouereth Secrets.

Truth is a sure pledge, not impaired, a Shield neuer pierced, a Flower that neuer dyeth, a State that feareth no fortune, and a Port that yeelds no danger, *Cicero.*

Truth is health that is neuer sicke, a life that hath neuer end, a salue that healeth all sores, a Sunne that neuer setteth, a Moone that is neuer eclipsed, an Hearbe that is neuer withered, a Gate that is neuer lockt, and a Voyage that neuer breeds wearinesse.

Truth is such a vertue, that without it, our strength is weaknesse, our iustice tyrannous, our humilitie trayterous, our patience dissembled, our chastitie vaine,

vaine, our libertie captiue, and our pietie ſuperfluous.

Truth is the Centre wherein all things repoſe, the Card whereby we ſayle, the Wiſedome whereby we are cured, the Rocke whereon we reſt, the Lampe that guideth vs, and the Shield which defendeth vs.

Truth is the ground of Science, the Scale to Charitie, the Type of Eternitie, and the Fountaine of Grace.

By Truth the innocent ſmileth before the Iudge, and the Traitor is diſcouered, before he is ſuſpected.

Truth is a good cauſe, and needs no helpe of Oratorie, and the leaſt ſpeech deſerues the beſt credit.

Qui veritatem occultat, & qui mendacium prodit, vterque reus eſt: ille, quia prodeſſe non vult: iſte quia nocere deſiderat, Auguſt.

Non boue mactato cœleſtia numina gaudent:
—— Sed quæ præſtanda eſt, & ſine teſte fides.

Of Conscience.

Defi. *Conſcience generally is the certaine and aſſured teſtimonie which our ſoules carrie about with them, bearing witneſſe of what we ſpeake, thinke, wiſh, or doe: it is to the wicked, an Accuſer, a Iudge, a Hangman, and a Rope: to the godly,*

a Comfort, a Reward, an Aide againſt all Aduerſities.

A Guiltie Conſcience is a Worme that biteth, and neuer ceaſeth.

The Conſcience once ſtayned with innocent bloud, is alwayes tied to guiltie remorſe.

Conſcience is a Worme that fretteth like the *Seres* Wooll, ſecretly and deepely; eaſily gotten, and hardly worne out.

Where the Conſcience is drowned with worldly Pompe and Riches, there Wiſdome is turned to Fooliſhneſſe.

Conſcience is the Chamber of Iuſtice, *Orig.*

He that frameth himſelfe outwardly to doe that which his Conſcience reproueth inwardly, wilfully reſiſteth the Law of God.

The Conſcience is waſted, where ſhipwracke is made of Faith.

A good Conſcience is the onely libertie.

The Conſcience is a Booke wherein our daily ſinnes are written.

A good Conſcience is a continuall quietneſſe. Al-

Although the Conſciences of many ſeeme to be ſeared with an hot yron, as if it were void from all feeling of ſinne, yet at the point of death it is awakened, yea, and it drieth the miſerable Soule to deſperation.

We ſhall carrie nothing with vs out of this life, but either a good or a bad Conſcience.

Diſcerne diſcreetly, and practiſe reuerently, thoſe things that are good, that thine owne Conſcience may be cleere, and others by thy doings not offended, *Greg.*

A cleere Conſcience needeth no excuſe, nor feareth any accuſation.

None is more guiltie then he, whoſe Conſcience forceth him to accuſe himſelfe.

To accuſe ones ſelfe before he is accuſed, is to find a foule cracke in a falſe Conſcience.

Conſcience beareth little or no ſway, where Coyne brings in his plea.

The Conſcience loaden with the burthen of Sinne, is his owne Iudge, and his owne Accuſer.

Where-

Whereas any offence is committed through ignorance, or any other violent motion; the causes that encreaſe the ſame, being cut off, penitence and remorſe of Conſcience preſently followeth.

The Philoſophers account thoſe men incurable, whoſe conſciences are not touched with repentance for thoſe ſinnes which they haue committed.

There is no greater damnation then the doome of a mans owne Conſcience.

The violence of Conſcience commeth from God, who maketh it ſo great, that man cannot abide it, but is forſt to condemne himſelfe.

A wicked Conſcience purſueth his maſter at his heeles, and knoweth how to take vengeance in due time.

Nulla pœna grauior pœna conſcientiæ, vis autem nunquam eſſe triſtis? bene viue. Iſido.

Heu quantum pœnæ mens conſcia donat.
——Sua quemque premit terroris imago.

Of Prayer.

Defi. *Prayer (as ſome Diuines affirme) is to talke with God, crauing by interceſſion and humble petition, either thoſe things neceſſarie for the main-*

maintenance of this life, or forgiueneſſe of thoſe things, which through frailtie we daily commit.

THe iuſt mans prayer appeaſeth the wrath of God.

Prayer muſt be freely giuen, and neuer ſold.

Prayer is the oblation of a thankfull heart, and the token of a contrite and penitent mind.

Prayer is not to be attempted with force and violence of heart, but with ſimplicitie, and meekeneſſe of ſpirit, *Auguſt.*

Happie is that man, whom worldly pleaſures cannot draw from the contemplation of God, and whoſe life is a continuall prayer.

Prayer is the wing wherewith the Soule flyeth to Heauen, and Meditation the Eye wherewith wee ſee God, *Amb.*

Prayer kindleth, inflameth, and lifteth vp the heart vnto God, and the incenſe of meditation is pleaſing in his eyes.

The prayer of the poore afflicted pierceth the Clouds.

Prayer

Prayer is a vertue that preuayleth
gainſt temptation, and againſt all cru
aſſaults of infernall Spirits, againſt t
delights of this lingering life, and
gainſt the motions of the fleſh, *Bern.*

Prayer engendreth confidence in th
Soule, confidence engendreth peac
and tranquillitie of Conſcience.

Faith ioyned with prayer, maketh
more forcible, but humilitie couple
with it, maketh it beneficiall and effe
ctuall.

Vertuous and godly diſpoſed peo
ple doe daily pray vnto God for th
cleanſing of the impuritie of the hear
and doe watch it with all diligenc
that they can, and labour to reſtraine
that the corruption thereof burſt no
out, eyther to the hurt of themſelues
or others.

The Romans, vpon certaine high
dayes, prayed for increaſe of wealth t
the people of Rome: which *Scipio*, be
ing Cenſor, changed, ſaying, That i
was ſufficient, and that they ought on
ly to pray vnto God to preſerue it, ſuch
as it was.

Thy

Thy prayer is thy ſpeech to God; when thou readeſt, God ſpeaketh to thee, and when thou prayeſt, thou talkeſt with God, *Auguſt.*

Let prayer aſcend, that grace may deſcend.

Hee that knoweth how to pray well, knoweth how to liue well.

Where the mercy of the giuer is not doubted, the negligence of him that prayeth, is to be reprehended.

Prayer muſt be accompanied with the exerciſe of mortification.

No prayer can tie the will of God vnto vs, except firſt of all we renounce and conquer our owne wills.

Pray in thy heart vnto God at the beginning of all thy works, that thou mayſt bring them to a good concluſion, *Socra.*

Pray not to God to giue thee ſufficient, for that he wil giue to euery man vnasked: but pray that thou mayſt be contented & ſatisfied with that which he giueth thee.

Heauen ſhall ceaſe to bee, when it ſhall ceaſe to runne, and men ceaſe to

proſper when they ceaſe to pray.

The wrath and loue of God follow each other, but the former is mitigated by prayer and repentance.

Prayer & repentance bringeth peace to the vnquiet conſcience.

Orans conſiderare debet quid petit, quem petit, ſeipſum qui petit, Bernard.

Flectitur iratus voce rogante Deus.

Of Blessednes.

Defi. *Bleſſednesse or beatitude, is the grace of God, and his benefits bountifully beſtowed on them that ſerue him and keepe his commaundements.*

TRue bleſſednes from mortall eies is hid, and left as obiect to the purer ſpirits.

That man cannot be truely bleſſed, in whom vertue hath no place.

A man that is wiſe, although he fall into extreme pouertie, yet is hee very rich and greatly bleſſed.

Bleſſednesse is an outward quietneſſe, *Ariſt.*

Bleſſednesse far off, beginneth from humilitie.

A bleſſed man cannot erre.

There is no truer happineſſe in this life, then that which beginneth euerla-

ſting

sting happinesse, and no truer miserie, then that which leadeth to euerlasting miserie.

The first felicitie that godly men haue after this life, is the rest of their soules in Christ, the second shall be the immortality and glory of their bodies.

This is perfection and happinesse, euen for euery thing to attaine the end for which it was created, and therein to rest and be blessed.

Hatefull and hapelesse is that happinesse, that traineth men from truth to insolence.

Since in euery thing the excesse is hurtfull, the abundance of felicitie is most dangerous.

It is not true blessednesse which hath an end.

If thou knowest all that ought to be knowne, thou art truely blessed.

They are to be accounted blessed, to whom Fortune hath equally weighed the good with the euill.

All things truely belonging to blessednesse, do chiefly consist in the noble vertues of wisedome.

True blessednesse consisteth in a good life, and a happie death, *Solon.*

Not the rich, but the wise auoid miserie, and become happie and blessed.

They that thinke riches the cause of happinesse, deceiue themselues no lesse then if they supposed, that cunning playing vpon the Lute or Harpe, came from the instrument, and not from Art.

Those men be truly blessed, whom no feare troubleth, no pensiuenes consumeth; no carnall concupiscence tormenteth; no desire of worldly wealth afflicteth, nor any foolishnesse moueth vnto mirth.

True felicitie consisteth in the good estate of the soule.

Fœlix anima quæ spreto turbine seculi, pertransiens corporis claustra, illius summi, & incomprehensibilis lucis potest aliquo illustrari radio — fœlix cui vitta voluptas.

Terga dedit, longi quem non fregere dolores.

Of Loue.

Desi. *Loue is the most excellent effect of the soule, whereby mans heart hath no fansie to esteeme, value, or ponder any thing in this world, but the care and study to know God; neither is it idle, but worketh to serue him whom he loueth; and this loue is heauenly. There is also a loue naturall,*

and

and that is a poyſon which ſpreadeth thorough euery veine, it is an hearbe, that being ſowne in the entrailes, mortifieth all the members, a peſtilence, that through melancholy killeth the heart, and the end of all vertues.

LOue is the Maſter of boldnes and confidence, *Niphus de pulch.*

Loue is an vnreaſonable exceſſe of deſire, which commeth ſwiftly, and departeth ſlowly.

Whoſoeuer loueth, is deceyued, and blinded in that which he loueth.

The loue that a man getteth by his vertues, is moſt permanent.

Loue is of full ſpeech, but neuer more abundant therein then in prayſe.

A friend loueth alwayes, a louer but for a time.

The loue of beautie, is the forgetting of reaſon, *Socra.*

Loue begun in perill, ſauoureth of greateſt delight when it is poſſeſſed.

Loue inchanteth the hearts of men with vnfit fancies, and layeth beautie as a ſnare to intrap vertue.

Loue is a fading pleaſure, mixed with bitter paſſions, and a miſery tempered with a few momentarie delights.

All bonds are little enough to hold loue.

Loue is a vertue, if it be measured by dutifull choice, and not maimed with wilfull chance.

Lawlesse loue neuer endeth without losse, nor the nuptiall bed defiled, escapes without reuenge.

Fancie is a worme that biteth soreſt the flouriſhing bloſſomes of youth.

Loue is not to be ſuppreſt by wiſedome, becauſe not to be comprehended with reaſon.

Hot loue is ſoone cold, and faith plighted with an adulterers vow, is tied without conſcience, and broken without care.

Loue as it is variable, ſo is it mightie in forcing effects without deniall.

Cupid is not to be reſiſted with courage, but entertained with courteſie.

Loue vãquiſheth Tyrants, cõquereth the malice of the enuious, and reconcileth mortal foes vnto perfect friẽdſhip.

Loue is a heat full of coldneſſe, a ſweet full of bitterneſſe, a paine full of pleaſantneſſe, making thoughts haue eyes,

eyes, and hearts, eares, bred by deſire, nurſed by delight, weaned by iealouſie, kild by diſſembling, and buried by ingratitude.

That which with the heart is loued, with the heart is lamented.

Loue is a Worme, which commonly liues in the eye, and dies in the heart.

To be free from loue, is ſtrange; but to thinke ſcorne to bee beloued, is monſtrous.

Loue & royaltie can ſuffer no equals.

Loue being honeſt, may reape diſdaine, but not diſgrace.

Hee that feeds vpon fanſie, may be troubled in the digeſtion.

Loue without his fruit, is like a picture without a face.

Loue neuer tooke thought, but neere her liues end; and hope of heauen had neuer feare of hell.

Things immortall are not ſubiect to affection, *Hermes.*

Affection bred by inchantmẽt, is like a flower wrought in ſilke, in colour and forme moſt like, but nothing at all in ſubſtance and fauour.

Loue gotten by witch-craft, is a
vnpleasant, as fish taken with medi-
cines is vnwholsome.

Loue is a Camelion, which draweth
nothing into the mouth but ayre, and
nourisheth nothing in the body but
the tongue.

Loue breaketh the braine, but neuer
bruseth the brow, consumeth the
heart, but neuer toucheth the skin, and
maketh a deepe skarre to be seene be-
fore any wound be felt.

A man hath choice to begin loue,
but not to end it.

It is meet for Louers to prefer man-
ners before money, and honesty before
beauty.

Lawlesse loue without reason, is the
very load-stone to ruth and ruine.

Loue is not satisfied with gold, but
onely payed with loue againe, *Pythag.*

Loue couereth a multitude of sinfull
offences, and loyaltie recouereth a
world of infirmities.

Loue-knots are tyed with eyes, and
can not be vntied with hands, made
fast with thoughts, not to be vnloo-
sed

fed with fingers.

To haue a faire Miſtreſſe in loue, and want gold to maintaine her, to haue thouſands of people to fight, and no pennie to pay them, maketh your Miſtreſſe wild, and your Souldiours tame.

True loue is neuer idle, but worketh to ſerue him whom he loueth, *Auguſt.*

As Iuie in euerie place findeth ſomewhat to cleaue vnto, ſo loue is ſeldome without a ſubiect.

Loue is three-fold; the firſt onely embraceth vertue, the ſecond is infamous, which preferreth bodily pleaſure; the third is of the bodie & ſoule, nothing more noble then the firſt, then the ſecond nothing more vile, the third is equall to both, *Plato.*

Loue is a cruell impreſſion of that wonderfull paſſion which to be defined is impoſſible, becauſe no words reach to the ſtrong nature of it, and onely they know it, which inwardly do feele it, *Aurelius.*

He that maketh not his Miſtreſſe a Gold-finch, may perhaps in time find her a Wag-tayle.

The

The assaults of loue must be beaten backe at the first sight, lest they vndermine at the second, *Pythag.*

He that looketh to haue cleare water, must dig deep, he that lõgeth for sweet musick, must straine Art to the highest; & he that seeketh to win his loue, must stretch his labour, and hazard his life.

It falleth out in loue as it doth with Vines, for the yong Vines bring the most wine, but the old the best.

Birds are trained with sweet cals, but they are caught with broad Nets; louers are inlured with faire lookes, and intangled with disdainfull eyes.

Of loue mixed with mockerie, followeth the truth of infamie.

He that hath sore eyes, must not behold the Candle, nor he that would leaue his loue, fall to the remembrance of his Lady, for the one causeth his eies to smart, and the other procureth the heart to bleed.

Like as the fire wasteth the Wood, so scornefulnesse cõsumeth loue, *Hermes.*

Loue can neuer be fully fixed, when in him that is beloued there wãteth merit.

It

It is conueniēt in loue to be diſcreet, and in hatred prouident and aduiſed.

Loue is a franticke frenzie, that ſo infects the minds of men, that vnder the taſte of Nectar, they are poyſoned with the water of Stix.

Loue brings on lewd lookes, to commaund by power, and to be obeyed by force.

Loue and Fortune fauors them that are reſolute.

Louers oftimes proceed in their ſutes as Crabs, whoſe paces are alwayes backward.

As affection in a louer is reſtleſſe, ſo if it be perfect, it is endleſſe.

Loue is a ſweet tyrannie, becauſe the louer endureth his torments willingly, *Niphus.*

The minde of a Louer is not where he liueth, but where he loueth.

Loue fixed on vertue, increaſeth euer by continuance.

The paſſionate Louer if he ſaile, loue is his Pilot, if he walke, loue is his companion, if he ſleepe, loue is his pillow.

Loue is onely remedied by loue, and fanſie

fanſie muſt be cured by affection, *Py*

Sophocles beeing demaunded wh harme he would wiſh to his enemie anſwered, that he might loue where was not fanſied.

Loue is moſt fortunate, where co rage is moſt reſolute.

Affections are harder to ſuppreſſ then enemies to ſubdue.

Louers' othes are like fetters mad of glaſſe that gliſter faire, but coup no conſtraint.

Loue maketh a man that is naturall addicted to vice, to be endued wit vertue, forcing him to apply himſelf to all laudable exercíſes, that thereb he may obtaine his louers fauour, co ueting to be skilfull in good letters that by his learning he may allure he to excell in muſick, that by his melodi he may entice her to frame his ſpeech in a perfect phraſe, that by his learning & eloquence he may perſwade her, and what nature wanteth, he ſeeketh to a mend by nurture; and the onely cauſe of this vertuous diſpoſition, is loue.

Loue, be it neuer ſo faithfull, is but a

Chaos

haos of care, and fanfie, though neuer
fortunate, is but a maſſe of miſerie,
hilo.

Loue is to be driuen out by reaſon,
ot to be thruſt out by force.

Amidſt the naturall paſſions of man,
ue is the fountaine of all other.

The louer knoweth what he doth
ſire, but hee knoweth not what hee
ould deſire.

Loue may wither by little and little,
ut the root will not be remoued on a
ddaine.

It is a profit for young men, and a
ult for old men to be in loue.

The beſt Phiſicion to cure loue, is
ee that gaue the wound.

The firſt ſtep to wiſedome, is, not to
ue, the ſecond, ſo to loue, that it be
ot perceiued, *Plato.*

Secret loue burneth with the fierceſt
ame.

As a King is honoured in his image,
God in man is both loued and ha-
ed: he cannot hate man who loueth
G[illegible], nor can he loue God, who hateth
an, *Bernard.*

He

Hee that gathereth Roſes, muſt
content to pricke his fingers, and
that will win a Womans good w
muſt be content with ſharp words.

There are ſixe properties in loue. S
loue is the ground of miſchiefe : La
uious loue, the root of remorſe : W
ton loue, the cowards warfare : P
loue neuer ſaw the face of feare : P
loues eyes pierce the darkeſt corne
Pure loue attempteth the greateſt da
gers.

Libertas quoniam nulli iam reſtat amanti,
Nullis liber erit, ſi quis amare velit.
——Heu quantum mentes dominatur in æqua
Iuſta Venus!

Of Iealovsie.

Defi. *Iealouſie is a diſeaſe of the mind, proceed*
from a feare which a man hath, that that th
is communicated to another, which he would
haue common, but priuate to himſelfe : it is
bred of that loue which will not ſuffer a part
in the thing beloued.

HE that is pained with the reſtle
torment of Iealouſie, doubte
and miſtruſteth himſelfe, being alwa
frozen with feare, and fired with ſu
pition, *Her.*

Iealouſie is ſuch a heauie and gri
uou

ous enemie to the whole ſtate of ma-
rimonie, and ſoweth betweene the
arried couple ſuch deadly ſeeds of
ecret hatred and contention, as loue
eing once raced out with ſackleſſe
iſtruſt thereof, through enuie enſueth
loudie reuenge.

A iealous man is ſuſpitious, euermore
dging the worſt: for if his Wife bee
erry, he thinketh her immodeſt, if ſo-
er, ſullen, if pleaſant, inconſtant, if ſhe
augh, it is lewdly, if ſhe looke, it is
ightly; yea he is ſtill caſting beyond
he Moone, and watcheth as the crafty
Cat ouer the ſilly Mouſe.

Loue, as it is diuine with loyaltie,
o it is hell with iealouſie.

Iealouſie proceedeth from too much
oue.

The heart being once infected with
ealouſie, the ſleepes are broken, and
dreames prooue vnquiet, the whole
night is cõſumed in ſlumbers, thoughts
nd cares, & the day in woe, vexation,
nd miſerie.

The iealous man, liuing, dies, & dying
prolongs out his life in paſſion worſe
then

then death, none looketh on his lou
but ſuſpition ſayes, This is he that c
uets to be corriuall in my fauours; no
knocketh at the doore, but ſtarting v
he thinketh them to be the meſſenge
of fanſie; none talks, but they whiſp
of affection; if ſhe frown, ſhe hates hi
and loues others; if ſhe ſmile, it is b
cauſe ſhe hath had ſucceſſe in her loue
looke ſhe frowardly on any man, ſh
diſſembles; if ſhe fauour him with
gracious eye, then as a man poſſeſſe
with frenzie, he crieth out, that neith
fire in the ſtraw, nor loue in a woma
looks, can be concealed; thus doth h
liue reſtleſſe, & maketh loue that oft i
ſweet, to be in taſt more bitter thē gal

Iealouſie is a hell to the mind, and
horrour to the conſcience, ſuppreſſin
reaſon, and inciting rage.

As there is no content to the ſweet
neſſe in loue ſo there is no deſpaire t
the preiu[illegible] of iealouſie.

As a ſhip in a tempeſt, ſo is the min
toſt by iealouſie, the one ſtill expecteth
his wrack, the other ſeeketh his own
ruine.

Iealouſi

Iealouſie maketh the coward ſtout, the baſhfull audacious, the babbler ſilent.

He that is iealous, is like him that is ſick of an ague, & powreth in drinke to augment the chilneſſe of his ſickneſſe, *Hip.*

There can be no greater tyrannie then iealouſie, whereby a man continually murthereth himſelfe liuing.

Iealouſie begetteth reuenge, reuenge nouriſheth iealouſie.

Loue is married to iealouſie.

Suſpition is the Mother of iealouſie, *Dionyſius.*

Three things breed iealouſie; a mightie ſtate, a rich treaſure, and a faire wife.

Iealouſie is a hel-borne Fiend, that peſtereth the mind with inceſſant paſſion.

Iealouſie, in ſeeking death, contemneth it, in finding it, repineth thereat, not for enduring it, but becauſe it ſuffereth him not to out-liue reuenge.

As the Crow thinkes her owne birds faireſt, ſo the iealous man thinketh his owne choice excelleteſt.

Of little brooks proceed great Riuers, and from ſmall ſparkles of iealouſie, ariſe great flames of diſtemperature.

To trouble a iealous mã with counſell is to augment his paine with ſuſpition.

Matrimonium ita demum tranquillè exigi poteſt, ſi vxor cæca, maritus autem ſurdus ſiat. Fœmineum genus zelotopiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus marito obnoxia eſt vxoris garrulitas, qua moleſtia cariturus eſt, ſi ſurdus ſit.

Of Hate.

Deſi. *Hate, or enuie, is a griefe ariſing of another mans proſperitie, and malignitie is moſt commonly ioyned with it, whether it be the fountaine of it, as ſome ſay, or one part thereof, as others will haue it. This malignitie or common hate, is a delight and pleaſure taken in another mans harme, although we receiue no profit thereby; and it ſeemeth to be accidentall, that is, procured by hatred or ill will, ariſing of ſome euill affection which one man beareth to another.*

THe greateſt floud hath the ſooneſt ebbe, the ſoreſt tempeſt the ſuddaineſt calme, the hotteſt loue the coldeſt end, and from the deepeſt deſire, oft-times enſueth the deadlieſt hate.

Hate thirſteth to ſalue his hurts by reuenge.

Enuie is a ſecret enemie to honour.

There is nothing that more ſpiteth a man, then to receiue an iniurie before his enemie.

Hatred

Hatred is the ſpirit of darkneſſe.

Hatred is blind as wel as loue, *Plutar.*

Enuie is imagined of the Poets to dwell in a darke Caue, being pale and leane, looking aſquint, abounding with gall, her teeth black, neuer reioycing but in others harme, ſtill vnquiet and carefull, & continually tormenting her ſelfe.

Enuie in this point may be diſcerned from hatred, the one is ſecret, the other is open.

The enuious man is fed with daintie meate, for hee doth continually gnaw vpon his owne heart.

Hate hath ſundrie affections, as contempt, anger, debate, and ſcornefulneſſe.

Enuie ſhooteth at others, and woundeth her ſelfe.

Sicilian Tyrants did neuer find
Then enuy, greater torment of the mind.

A wiſe man had rather be enuied for prouident ſparing, then pitied for his prodigall ſpending.

Bauens are knowne by their bands, Lions by their clawes, Cocks by their combs, & enuious men by their maners.

Enuie neuer caſteth her eye low, nor

ambition neuer points but alwaies vpward.

Reuenge barketh only at the ſtarres, & ſpight ſpurnes at that ſhe cannot reach.

Enuie braggeth, but draweth no bloud, and the malicious haue more mind to quip, then might to cut.

Enuie is like lightning, that will appeare in the darkeſt fog.

Very few dare ſerue or follow ſuch as the Prince doth hate.

Much ſtrangenes breedeth hatred, and too much familiarity breedeth cõtempt.

The grudge, hatred, & malice of them that be euill, iuſtifieth the iuſtice and ſentence of them that be good.

It is better to be fellow with many in loue, then to be a King with hatred and enuie.

Enuie is blind, and can doe nothing but diſpraiſe vertue, *Solon.*

Enuie is ſo enuious, that to them that of her are moſt denied, and ſet farthеſt off, ſhe giueth moſt cruell ſtrokes with her feete.

As ruſt conſumeth yron, ſo doth enuie the hearts of the enuious, *Anaxag.*

An

An enuious man waxeth leane with the fatneſſe of his neighbour.

It is a ſcab of the world to be enuious at vertue.

Enuie is the companion of mightineſſe.

I doe not allow of enuie; but for good, ſaith *Euripedes*, I would be enuied.

Enuie is the daughter of Pride, the author of murther and reuenge, the beginner of ſecret ſedition, and the perpetuall tormentor of vertue.

Enuie is the filthie ſlime and impoſtume of the ſoule, a perpetuall torment to him in whom it abideth; a venom, a poyſon, or quickſiluer, which conſumeth the fleſh, and drieth vp the marow of the bones, *Socrates*.

Take away enuie, and that which I haue is thine: let there be no enuie, and that which thou haſt is mine.

The enuious man thinketh his neighbours loſſes to be his gaines.

Of vices, enuie is the moſt anciẽt, pride the greateſt, and gluttonie the foulеſt.

The iniured man doth many times forget, but the enuious man doth neuer ſpare to perſecute.

Enuie is a ſickneſſe growing from other mens happineſſe, *Marc. Aurel.*

If any man be good, he is enuied, if euill, himſelfe is enuious.

The enuious burie men quicke, and raiſe vp men being dead.

Hidden hatred is more dangerous, then open enmitie.

It is an euill thing to hurt, becauſe thou hateſt, but it is more wicked, becauſe thou haſt hurt, therefore to hate.

Malice drinketh vp the greateſt part of his owne poyſon, *Socrates.*

That hatred is cõmonly moſt deadly, which hath once been buried, and afterward through iniurie is reuiued againe.

The iniurie of a friẽd is more grieuous then the malicious hatred of an enemie.

Enuie is alwayes readie to ſpeake what commeth next to mind, and not that which ſhe ought to ſpeake.

Like as griefe is a diſeaſe of the bodie: ſo is malice a ſickneſſe of the ſoule.

Enuie is nothing elſe but griefe of the mind at other mens proſperitie, *Ambr.*

Debate, deceit, contention, and enuie are the fruits of euill thoughts.

Enuie

Enuie doth alwayes wait at vertues elbow.

Glorie in the end erecteth that, which enuie in the beginning ſeemed to depreſſe.

Paſcitur in viuis liuor, poſt fata quieſcit.

Nulla ingenia tam prona ad inuidiã ſunt, quàm eorum, qui genus ac fortunam ſuã animũ non æquant, quia virtutem & alienum bonum oderunt, Liuius.

Of WOMEN.

Deſi. *Women, being of one and the ſelfe-ſame ſubſtãce with man, are what man is, onely ſo much more imperfect as they are created the weaker veſſels.*

WOmens ſorrowes are either too extreme, not to bee redreſſed, or elſe tricked vp with diſſimulation, not to be beleeued.

Who finds conſtancie in a woman, finds all things in a woman.

Women are to be meaſured, not by their beauties, but by their vertues.

Women in their wills are peremptorie, and in their anſwers ſharp; yet like Faulcons they will ſtoope to a gawdie lure.

Womens tongues pierce as deepe as their eyes.

Womens eyes ſhed teares both of ſorrow and diſſimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawne with angels to become Diuels.

A woman once made equall with man, becommeth his superiour, *Socrates.*

Women be of right tender condition, they wil complaine for a small cause, and for lesse will rise vp into great pride.

Like as no man can tell where a shoo wringeth him, better thē he that weares it, so no man can tell a womans disposition better then hee that hath wedded her, *Marc. Aurel.*

There is no creature that more desireth honour, and worse keepeth it, then a woman.

Beautie in the faces of women, and folly in their heads, bee two wormes that fretteth life, and wasteth goods.

Women for a little goodnesse looke for great praise, but for much euill no chastisement.

A fierce beast, and a perillous enemie to the Common-wealth, is a wicked woman, for shee is of much power to

doe

doe great harme, *Euripides.*

The Eagle when he ſoareth neereſt the Sunne, houers for a prey; the Salamander is moſt warme, when he lieth from the fire, and a woman moſt heart-hollow, when ſhe is moſt lip-holy.

Though women ſeeme chaſte, yet they may ſecretly delight in change, and though their countenance be coy to all, yet their conſcience may be courteous to ſome one.

Women in miſchiefe are wiſer then men.

Womē by nature are more pittiful thē men, but being moued to anger, they become more enuious then a Serpent, more malicious then a Tyrant, and more deceitfull then the Diuell, *Socrates.*

Women that are chaſte when they are truſted, proue wantons when they are cauſeleſſe ſuſpected.

It is the propertie of a woman to couet moſt of that which is denied her.

Virgins hearts are like Cotten-trees, whoſe fruit is ſo hard in the bud, that it ſoundeth like ſteele, and being ripe put forth is nothing but Wooll.

As it is naturall to women to despi
that which is offered, so it is death to th
to be denied that which they demaun

Womens hearts are full of holes, ap
to receiue, but not to retaine.

Hee that can abide a curst wife, nee
not to feare what companie he liueth in

Like as to a shrewd horse belonget
a sharp bridle, so ought a curst wife t
be sharply handled, *Plato.*

The closets of womens thoughts ar
euer open, and the depth of their heart
hath a string that stretcheth to thei
toungs end.

Women are like to Fortune standing
vpon a globe, winged with the feather
of fickleneſſe.

The rule for a wife to liue by, is he
husband, if he be obedient to the lawe
publique.

The eyes of women are framed by
Art to enamour, and their tongues by
nature to inchant.

Womens faces are lures, their beau-
ties baits, their lookes nets, and their
words inticing charmes.

A hard-fauoured woman, renowned
for

or her chaſtitie, is more to be honoured hen ſhe that is incõſtant, though neuer o famous for her beautie, *Marc. Aur.*

Sophocles being asked why, when hee rought in the perſons of women, hee nade them alwayes good, whereas *Eu-ipides* made them bad? Becauſe I (quoth he) doe repreſent women as they ſhould be, *Euripides* ſuch as they are.

A faire woman vnconſtant, may be re-ſembled to the counterfeit which *Praxi-iles* made of *Flora*, before the which, if one ſtood directly, it ſeemed to weepe, if on the left ſide, it ſeemed to laugh, if on the right ſide to ſleepe.

Womens wits are like Sheffield kniues, which ſometimes are ſo ſharpe that they will cut a haire, & other-whiles ſo blunt that they muſt goe to the grindſtone.

If women be beautifull, they are to be woon with praiſes; if coy, with prayers; if proud, with gifts; if couetous, with promiſes.

A woman of good life, feareth no man with an euill tongue.

Women oft in their loues reſemble the Apothecaries in their arts, who chooſe

the

the weeds for their Shops, when the
leaue the faireſt flowers in the Garden

The wiſer ſort of women are com
monly tickled with ſelfe-loue.

The affections of women are alway
fettered, either with outward beauti
or inward bountie.

Womens hearts and their tongue
are not Relatiues.

A faire woman with foule conditi
ons, is like a ſumptuous Sepulchre, fu
of rotten bones.

A woman that hath beene married t
many, can hardly pleaſe many.

An honeſt woman being beautifull
killeth yong mē with her countenance
Guenar.

A womans mind is vncertain, it hath a
many new deuices, as a tree hath leaues
for ſhe is alwayes deſirous of change
and ſeldome loueth him heartily wit
whom ſhe hath beene long conuerſant.

Truſt not a woman when ſhe wee
peth, for it is her nature to weep when
ſhe wanteth her will, *Socrates.*

Silence in a woman is a ſpecial vertue.

A womā that hath no dowry to marry
her,

er, ought to haue vertue to adorne her.

A woman in her wit, is pregnable, in er ſmile, deceiueable, in her frowne, re-engeable, in her death, acceptable.

A faire, beautifull, and chaſt woman, the perfect workmanſhip of God, the rue glorie of Angels, the rare miracle f earth, and the ſole wonder of the world, *Hermes.*

That man which is married to a peace-ble and vertuous woman, being on arth, hath attained heauen, being in want, hath attained wealth, being in woe, hath attained weale, being in care, hath attained comfort.

Fœmina nulla bona eſt, vel ſi bona contigit vlli,
Neſcio quo facto mala facta bona eſt.

Niſi ſermonum optima ſemina mulieres ſuſcipiunt, & participes eruditionis virorum fiant, abſurda multa prauaque conſilia atque cogitationes & affectus malos pariunt, Plutarch.

Of Beautie.

Deſ. *Beautie is a ſeemely compoſition of all the members, wherein all the parts with a certaine grace agree together; but beautie or comelineſſe of the mind, is a conueniencie meet for the excellencie of a man, and that wherein his nature doth differ from other liuing creatures: and as the outward beautie moueth and reioyceth the eyes, ſo this ſhi-*

ning

ning in our liues by good order and moderati
both in deed and word, draweth vnto vs the bea
of those men amongst whom we liue.

BEautie is such a fading good, that
can be scarce possessed before it
vanished.

Beautie tameth the heart, and go
ouercommeth beautie.

The greatest gift that euer the Go
bestowed vpon man, is beautie; for
both delighteth the eye, contenteth th
mind, and winneth good will and f
uour of all men, *Anacharsis.*

Beautie is a Tyrant for short time, th
priuiledge of nature, a close deceit, an
a solitarie kingdome.

It is a blind mans question, to ask
why those things are loued, which a
beautifull.

The beauty of the body witheret
with age, and is impaired by sickness.

The beautie of the soule, is innocen
cie and humilitie, *Greg.*

The faireſt creature that God made
was the world.

Women that paint themselues t
seeme beautifull, doe cleane deface th
imag

mage of their Creator, *Ambr.*

A beautifull countenance, is a silent commendation.

Beautie cannot inflame the fansie so much in a moneth, as ridiculous folly can quench it in a moment.

Beautie, vertue, and wealth, are three deep perswasions to make loue frollick.

The more beautie is seene, the more it is admired.

In all things diuisible, there is something more, something lesse, something equall, more or lesse; what can be then more equall then beautie or wit? *Arist.*

The Scorpion, if he touch neuer so lightly, inuenometh the whole bodie, the least sparke of wild-fire, sets a whole house in a flame, the Cockatrice killeth men with his sight, the sting of loue and beautie woundeth deadly, the flame of fansie sets all the thoughts on fire, and the eyes of a Louer wounded with beautie, are counted incurable.

He that is an enemie to beautie, is a foe to nature.

Beautie without honestie, is like poyson preserued in a box of gold.

Beauti-

Beautifull women bee dangero
marks for yong mens eyes to shoot at
Choose not thy wife by her beaut
but by her honestie, for her good dee
will remaine when age hath taken h
beautie from her.

Paruam facit mistiuram cum sapientia forma:
Neglecta decoris cura plus placet, & hoc ipsum q
non ornamus, ornatus est, Ambr.

Of Dissimvlation.

Defi. *Dissimulation is an euill humour of the mi*
and contrarie to honestie, it is a countenance e
disagreeing from the hearts imagination, and a
torious lier in whatsoeuer it suggesteth.

THe holiest men in shew, proue oft
the holloweſt men in heart, *Plot*
The typ of the tongue foundeth n
alwayes the depth of the heart.
Where there is the greateſt flouri
of vertue, there oft-times appeareth th
greateſt blemish of vanitie.
A counterfeit diſeaſe, is ſometim
taken away with a falſe ſirrop.
It is better to haue an open foe the
a diſſembling friend, *Pythagoras.*
Subtile Sophiſtrie peruerteth tru
Philoſophie.
He which dwelleth next to a Cripple
wi

will ſoone learne to halt: and he that is conuerſant with an hypocrite, wil ſoone endeuour to diſſemble.

Diſſembled holineſſe is double iniquitie.

The more talke is ſeaſoned with fine phraſes, the leſſe it ſauoureth of true meaning.

Hee that diſſembleth, ſinneth not of ignorance, but deceiueth by a colour, which he himſelfe knoweth to be falſe, *Origen.*

Diſſemble not with thy friend, either for feare to diſpleaſe him, or for malice to deceiue him, *Plato.*

It is farre better to ſpeake the truth in few words, then to keep ſilence with deep diſſimulation.

Diſſembling curteſies are like *Circes* riches, which can turne vain-glorious fooles into Aſſes, gluttonous fooles into Swine, pleaſant fooles into Apes, and proud fooles into Peacocks.

Deceit deſerues deceit, and the end of trecherie, is to haue no truſt.

Craft hath need of cloaking, where truth is euer naked.

He that hath often beene deceiued with the lies of a diſſembler, will ſcant giue him credit when he bringeth a true tale, *Plato.*

The flattering of an enemie, is like the melodie of the Syrens, who ſing not to ſtir vp mirth, but to allure vnto miſhap.

The mind of a crafty diſſembler is hardned more by practice, then the hāds of an artificer by great labour.

Impia ſub dulci melle venena latent.
Hæredis fletus ſub perſona riſus eſt.

Of Folly.

Defi. *Folly, or intemperancie in our actions, is an ouer-flowing in voluptuouſneſſe, forcing and compelling all reaſon in ſuch ſort, that no conſideration of loſſe or hinderance, is able to ſtay or keep back him that is through long cuſtome infected with vice, from betaking himſelfe of ſet purpoſe to the execution of all his deſires and luſts, as he that placeth his ſoule and ſouereigne good therein, ſeeking for no other contentation in any thing, but onely in that which bringeth to his ſenſes delight and pleaſure.*

LAte wit and vnfruitfull wiſedome are the next neighbours to folly.

There can bee no greater vanitie in the world, then to eſteeme the world, which

which esteemeth no man, and to make little account of God, who so greatly regardeth all men, *August.*

There can be no greater folly in man, then by much trauaile to increase his goods, and with vaine pleasures to lose his soule, *Gregorie.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainely carried away with all things, is neuer delighted with one thing.

It is a common imperfection to commit folly, but an extraordinarie perfection to amend.

The importunate and the foole are brothers children, *Marc. Aurel.*

To be wanton without wit, is apishnesse, and to be wittie without wantonnesse, precizenesse.

Fire is to be quenched in the sparke, weeds are to be rooted out in the bud, and folly in the blossome.

Follies past are sooner remembred then redressed.

Hee that makes a question where there is no doubt, must make an answere

where there is no reason.

Few vices are sufficient to darke many victories, *Plutarch.*

He that lendeth to all that will borrow, sheweth great good will, but little wisedome.

Marriage leapeth into the saddle, and repentance vpon the crouper, *Guevar.*

Vanitie is the maske wherein youth marcheth, and Folly the Page that waits attendant vpon their actions.

Pigmalion carued a Picture with his hand, and doted vpon it with his heart.

He that makes curiositie in loue, will so long straine curtesie, that either he will be counted a solemne suter, or a witlesse wooer.

Too much curiositie sauoureth of self loue, and such as are too familiar, run into contempt.

Folly refuseth gold, and frenzie preferment, wisedome seeketh after dignitie, and counsell looketh for gaine.

To make that thing proper to one which before was common to all, is a true note of folly, and the beginning of discord.

The

The riotous that ſickneth vpon ſurfet, and the foole that ſeeleth aduerſitie, can very hardly be cured. *Solon.*

The foole wanteth all things, and yet if he had them, could not vſe one of them.

Some be fooles by nature, and ſome be craftie fooles to get themſelues a liuing, for when they cannot thriue by their wiſedome, then they ſeeke to liue by follie.

Among the fooliſh, he is moſt foole that knoweth little, & yet would ſeeme to know much, *Auguſt.*

To be ouercome with affections, is an euident token of folly.

It is great follie for a man to muze much on ſuch things as paſſe his vnderſtanding.

Folly is the pouertie of the mind.

A wel-fauoured and faire perſon that is a foole, is like a faire houſe, and an euill Oaſt harboured therein, *Diogenes.*

It is meere folly to hate ſin in another, and ſeeking to correct it, thou fall into a greater ſinne thy ſelfe.

A foole that from baſe pouertie is raiſed vp to riches, and worldly proſpe-

ritie, is of all men moſt forgetfull and vnfriendly to his friends.

A thing done, a foole knoweth, but a wiſe man fore-ſeeth things before they come to paſſe.

The more riches that a foole hath, the fooliſher he is.

The heart of a foole is in his mouth, but the mouth of a wiſe man is in his heart, *Sirach.*

Inſtructions giuen to fooles, increaſe folly.

Inter cætera mala hoc quoque habet ſtultitia,
Semper incipit viuere, Seneca.

Sicut nec auris eſcas, nec gutter verba cognoſcit: ita nec ſtultus ſapientiam ſapientis intelliget.

Of Flatterie.

Deſi. *Flatterie is a peſtilent and noyſome vice, it is hardly to be diſcerned from friendſhip, becauſe in euery motion and affect of the minde, they are mutually mingled together, but in their actions they are meere contraries, for flatterie diſſenteth from what euer it ſeemes to intend.*

He is vnwiſe, that rather reſpecteth the fawning words of a flatterer, then the intire loue of a faithfull friend, *Aurelius.*

Flatterers reſemble Swallowes, which

in the Summer-time creepe vnder euery houſe, and in the Winter leaue nothing behind them but durt.

Flatterers blaze that with praiſes, which they haue cauſe to blaſpheme with curſes.

To flatter a wiſe man, ſhewes want of wiſedome in the flatterer.

As no Vermin will breed where they find no warmth, no Vultures ſleep where they find no prey, no Flies ſwarme where they ſee no fleſh, no Pilgrime creepe where there is no Croſſe: ſo there is no Paraſite will lurke where he finds no gaine.

Hee that ſeeketh by a plauſible ſhadow of flatterie, to ſeduce a mind from Chaſtitie to Adulterie, ſinneth againſt the law of Nature, in defrauding a man of his due, his honour, and his reputation, *Lactan.*

Litle things catch light minds, & fanſie is a worm that feedeth firſt vpō Fennell.

White ſiluer draweth black lines, and ſweet words breed ſharp torments.

It is better to fall amongſt a ſort of Rauens, then amongſt flattering com-

panions, for the Rauens neuer eat a man till he be dead, but flatterers will not spare to deuoure him while he is aliue, *Plutarch.*

Flatterie is like a golden pill, which outwardly giueth pleasure, but inwardly is full of bitternesse.

Flatterers are like Trencher-flies, which wait more for lucre then for loue.

Endeuour diligently to know thy selfe, so shall no flatterer deceiue thee, *Bias.*

The flatterer diligently applieth himselfe to the time, and frameth his speech to please his Masters humour, *Aristot.*

Like as a Camelion hath all colours saue white, so hath a flatterer all points saue honestie.

The wood maintaining fire, is consumed by it, & riches which nourish flatterers, by them come to nothing, *Stobæus.*

He that truly knowes himselfe, cannot be deceiued by flatterie.

Flatterie is like friendship in shew, but not in fruit, *Socrat.*

To chide or flatter thy wife publikely, is the next way to make her doe ill priuately. *Adula-*

Adulatio apertis & propitijs auribus recipitur, in precordia ima descendit: venit ad me pro amica blandus inimicus, Senec.

Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo, Cicero.

Of Svspition.

Defi. *Suspition is a certaine doubtfull feare of the mind, detayning the heart timorously with sundrie affections, and vncertaine proceedings.*

IT is hard to blind suspition with a false colour, especially, when conceit standeth at the doore of an enemie, *Aurel.*

Suspitious heads want no Sophistrie to supply their mistrust,

Let not thy heart suspect, what neither thine eye sees by proofe, nor thine eares heare by report.

The man that is feared of many, hath cause likewise to suspect many, *Socrat.*

Mistrust no man without cause, neither be thou credulous without proofe.

Suspition is a vertue, where a man holds his enemie in his bosome.

It is hard to harbour beleefe in the bosome of mistrust.

Where the partie is knowne for a professed

feſſed foe, there ſuſpicious hate enſueth of courſe.

It is hard to procure credit, where truth is ſuſpected.

Suſpition is the poyſon of true friendſhip, *Auguſt.*

It is better to ſuſpect too ſoone, then miſlike too late.

Small acquaintance breeds miſtruſt, and miſtruſt hinders loue.

Suſpition may enter a falſe action, but proofe ſhall neuer bring in his plea.

Where Vertue keepeth the Fort, Report and Suſpition may aſſaile, but neuer ſacke.

Suſpition engendreth curioſitie, backbiting, vnquietneſſe, factions, iealouſies, and many other miſchiefes.

Open ſuſpecting of others, commeth of ſecret condemning our ſelues. S.P.S.

Where hatefull ſuſpition breedeth enmitie, there it is hard with painted ſhadowes to procure amitie.

He that feareth nothing, ſuſpecteth nothing.

Fooles ſuſpect wiſemen, and wiſemen know fooles.

When

When wee ſuſpect our ſelues to be moſt miſerable, then is the grace of God moſt fauourable, *Bernard.*

Beautie is the true glaſſe of diuine vertue, and ſuſpition the mirrour in which wee ſee our owne noted dangers.

Suſpect the meaning, and regard not ſpeeches, *Socrates.*

Baniſh from thy heart vnworthie ſuſpect, for it polluteth the excellencie of the ſoule.

To ſuſpect where there is cauſe, is ſufferable; but to ſuſpect without cauſe, is intolerable.

Hee that liues without offence, neuer need to ſuſpect reproofe.

Cauſeleſſe ſuſpition is the next way to make him doe euill, which alwayes before did carry a conſtant meaning, *Bias.*

Octauius Auguſtus, domum ſuam non ſolum crimine, ſed ſuſpitione criminis vacare voluit.

Sicut difficilè aliquem ſuſpicatur malum qui bonus eſt: ſic difficilè aliquem ſuſpicatur bonum, qui ipſe malus eſt, Cicero.

Of Thovghts.

Deſi. *Thought, generally is all the imaginations of*

of our braine, which being a proposed obiect of the heart, maketh it continually reuolue, and work vpon those conceits.

THoughts of loue, the further they wade, the deeper they be, and desires ended with perill, sauor of greatest delight.

Carrie thy thoughts seald vp in silēce.

Thoughts are blossoms of the minde, and words the fruits of desires, *Hermes.*

There is nothing that more shortneth the life of man, then vaine-hope and idle thoughts.

To muze and meditate is the life of a learned man, *Cicero.*

Cogitations and thoughts are the mouings and trauailes of the soule, *Arist.*

There are no colours so contrarie as white and blacke, no elements so disagreeing as fire and water, nor any thing so opposite as mens thoughts, and their words.

Thinke from whence thou commest, blush where thou art, and tremble to remember whither thou shalt goe, *Ber.*

The mind is the touch-stone of content.

Thoughts

Thoughts are not ſeene, but the face is the herald of the mind.

Who thinks before he doe, thriueth before he thinks.

Thoughts and conceits, are the apparrell of the mind. S.P.S.

Hee imployeth his thoughts well, that vſeth them rather to teſtifie his vertue, then to nouriſh his diſpleaſure.

Let a Prince be garded with Souldiers, attended by Counſellers, and ſhut vp in Forts, yet if his thoughts diſturbe him, he is miſerable, *Plutarch.*

Mens thoughts are like Courtiers cloakes, often ſhifted, and neuer more impatient then when they are ſhifted.

The bow that ſtandeth bent, doth neuer caſt ſtraight, and the mind that is delighted with earthly pleaſures, ſeldome thinketh on heauenly happineſſe.

It is an ancient cuſtome in the malice of man, to hold nothing for well done, but that which he thinketh well of, although it be euill; and to eſteeme nothing for euill, but that which we hate, although it be right good.

When death is at the doore, remedie

is

is too late, and when misfortune is hap-
ned, thought of preuention is bootlesse.

*Cogitationes vagæ & inutiles, & velut somno si-
miles nè recipias; quibus si animum tuum oblectave-
ris, quum omnia disposueris, tristis remanebis,* Ci-
cero.

*Cogitationes sunt improuidi animi respectus, &
ad euagationem prona.*

Of Wit.

Defi. *Wit is the first and principall part of the soule,
wherein the mind, the vnderstanding, and the me-
morie are contained, which are most necessarie for
the direction of all good and vertuous actions.*

SHarpnesse of wit is a sparke that soo-
neſt inflameth desire, *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more
faire then the badges of Nobilitie.

A bond-man to ire hath no power to
rule other men by his owne wit.

Strength wanting wit and policie to
rule, ouerthrowes it selfe, *Horace.*

That which mans strength cannot
bring to passe, wit and policie wil soone
dispatch.

Wine is such a whetstone for wit, that
if it be often set thereon, it will quickly
grinde all the steele out, and scarce
leaue

leaue a backe where it found an edge.

There be three things which argue a good wit; inuention, conceiuing, and anſwering.

Wit doth not commonly bend, where will hath moſt force.

A good wit ill imployed, is dangerous in a common-wealth, *Demoſt.*

Hee that in theſe dayes ſeeketh to get wealth by wit, without friends, is like vnto him that thinketh to buy meat in the market without money.

As the Sea-crab ſwimmeth alwayes againſt the ſtreame, ſo doth wit alwayes againſt wiſedome, *Pythag.*

As a Bee is oftentimes hurt with his owne honie, ſo is wit not ſeldome plagued with his owne conceit.

Wit without learning, is like a tree without fruite, *Ariſt.*

Wit, though it hath beene eaten with the canker of conceit, and fettered with the ruſt of vaine loue, yet being purified in the ſtill of wiſedome, and tried in the fire of zeale, will ſhine bright, and ſmell ſweet in the noſtrils of all yong nouices.

Wiſedome cannot be profitable to a foole,

foole, nor wit to him that vseth it not.

The wit of man is apt to all goodnes if it be applied thereunto, *Diogenes.*

Mans wit is made dull through grof and immoderate feeding.

Many by wit get wealth, but none b wealth purchase wit, yet both wit an wealth agree in the best sympathie.

He seemeth to be most ignorant, th trusteth most to his owne wit, *Plato.*

By how much the more the interi senses are more precious, and the gif of the mind more excellent then the ex terior organs and instruments of th bodie; by so much the more is wit t be preferred before the outward pro portion of lineaments.

Hee best perceiueth his owne wit, tha though his knowledge bee great, ye thinketh himselfe to vnderstand little *Plato.*

As emptie vessels make the loudes sound, so men of least wit are the grea test babblers.

Recreation of wits ought to be al lowed: for when they haue a little re sted, they oftentimes proue more sharp

and quicke, *Seneca.*

Words wittily ſpoken, doe awake and reuiue the iudgement, but great and manifeſt examples perſwade the heart.

Wit in women is like oyle in the flame, which either kindleth too great vertue, or too extreme vanitie.

Wit gotten by induſtrie, though it be very hard in conceiuing, yet it is not haſtie in forgetting.

Quid non ingenio voluit natura licere?
——Nihil non mortale tenemus.
Fectoris exceptis ingenyſque bonis, Ouid.

Of Wisedome.

Deſi. *Wiſedome is a generall vertue, the princeſſe and guide of all other vertues, and that wherein the knowledge of our ſouereigne good, and the end of our life conſiſteth; as alſo the choice of thoſe wayes by which wee may come vnto it.*

WIſedome ſhineth in the midſt of anger.

It is wiſedome to thinke vpon any thing before we execute it, *Plotinus.*

By others faults, wiſe men correct their owne offences.

Hee is wiſe, that is wiſe to himſelfe, *Euripides.*

As it is great wiſedome for a man to bee ſecretary to himſelfe, ſo it is meere fooliſhneſſe to reueale the inward thoughts of his heart to a ſtranger.

It is wiſedome to looke ere we leape, and folly to doubt where no cauſe is.

It is more wiſedome to lament the life of the wicked, then the death of the iuſt.

All is but lip-wiſedome that wanteth experience. S.P.S.

In many iniuries there is more ſecuritie & wiſedome to diſſemble a wrong, then to reuenge it, *Alex. Seuer.*

There can be no greater triumph, or token of wiſedome, then to conquer affections.

To the wiſe, it is as great pleaſure to heare counſaile mixed with mirth, as to the fooliſh to haue ſport mingled with rudeneſſe.

Wiſedome is great wealth, ſparing is good getting, and thrift conſiſteth not in gold, but in grace.

Wiſedome prouideth things neceſſarie, not ſuperfluous, *Solon.*

Hee

Hee that enioyeth wealth without wiſedome, poſſeſſeth care for himſelfe, enuie for his neighbors, ſpurs for his enemies, a prey for theeues, trauaile for his perſon, anguiſh for his ſpirit, a ſcruple for his conſcience, perill for his loue, woe for his children, and a curſe for his heires; becauſe although hee knowes how to gather, yet he wanteth skill to diſpoſe what he hath gotten.

He that is too wiſe, is a very foole.

True wiſedome teacheth vs as well to doe well, as to ſpeake well.

Sapience is the foundation and root of all noble and laudable things; by her we may attaine a happie end, and learne to keep our ſelues frō euerlaſting paine.

It is a poynt of great wiſedome, to know to what purpoſe the time beſt ſerueth.

Wiſedome is a tree that ſpringeth from the heart, and beareth fruit in the tongue.

A wiſe man is neuer leſſe alone, then when he is alone, *Ambr.*

The firſt point of wiſedome, is to diſcerne that which is falſe: the ſecond, to

know that which is true, *Lactan.*

Wiſedome is the food of the ſoule.

A wiſe mans countrie is the whole world.

Wiſedome garniſheth riches, and ſhadoweth pouertie, *Socra.*

Liberalitie knoweth not the circumſtances how to giue, if wiſedome bend not the courſe by a right compaſſe.

A valiant mind, forward in wit, and not guided by wiſedome, runneth into many inconſiderations.

Wiſedome is wealth to a poore man.

Many things imperfect by nature, are made perfect by wiſedome.

Of all the gifts of God, wiſedome is moſt pure, ſhe giueth goodneſſe to good people, ſhe pardoneth the wicked, ſhe maketh the poore rich, & the rich honorable, and ſuch as vnfainedly embrace her, ſhe maketh like vnto God, *Hermes.*

Iuſtice without wiſedome, is reſolued into crueltie, temperance into furie, and fortitude into tyrannie, *Cicero.*

Wiſedome reformeth abuſes paſt, ordereth things preſent, and fore-ſeeth things to come.

Wee can in no ſort behaue our ſelues more prudently, then by conſidering how we may deale prudently.

A man of perfect wiſedome is immortall, and one of an in-ſeeing vnderſtanding ſhall abound in wealth, ſo that a wiſe Commaunder ſhal liue euer to purchaſe, and purchaſe euer to liue.

It is not poſſible for that mā to obtain wiſedome and knowledge, which is in bondage to a woman, *Marc. Anrel.*

Wiſedome was begot by nature, nouriſhed by experience, and brought forth by learning; who like a Midwife, putteth nothing in the mind, but deliuereth and infranchiſeth the ouer-burdened memorie.

Power and magnanimitie in a young Souldiour, is combated by old age, and taken priſoner by wiſedome.

The onely Mother of extreme miſchiefe, and firſt originall of warres, was worldly wiſedome.

Wiſedome is like a thing fallen into the water, which no man can find, except he ſearch at the bottome.

Oculorum eſt in nobis ſenſus acerrimus, quibus

ſapientiam non cernimus quam illa ardentes amore excitaret ſui, ſi videretur, Cicero.

Primus ad ſapientiam gradus eſt, ſeipſum noſcere: quod vt omnium difficilimum eſt, ita longè vtiliſſimū.

Of Sermon.

Deñ. *Sermon is ſpeech or talke, commonly vſed of diuine matters and holy Scriptures, conferring either with God, or of God.*

SErmons are teſtimonies of obediēce, and obedience to the word of God is the mother of all vertues.

Sermons conſiſt of three heads, reprehenſion, admonition, and comfort.

Sermons are the vtterance of Angels from the mouthes of good men.

A good mans Sermons are lances to a bad mans conſcience, and balme to a penitent ſinner.

Honeſtie is the true beautie of the ſoule, and Sermons the excellencie of a good tongue.

Foure things iſſue frō Sermons, prudence, temperance, fortitude, and iuſtice.

Orations did euer preuaile amongſt the ignorant, ſo ſhould Sermons amongſt Chriſtians.

Sermons guilt with words and not mat-

matter, are like Images, that painted seeme faire, but being looked into, are found earth.

Sermons adorne men with wisedome, and giues them knowledge of things past, and things to come.

Sermons raine downe knowledge and vnderstanding, and bring to heauen those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation, and action, hearing of Sermons, and imitating them.

The vertue of wisedome proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good and euill commeth by hearing the word of God preached, *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the knowne good; but Sermons are beams proceeding from that true sunne, which doth not onely illuminate the vnderstanding, but also kindleth the fire of zeale in mens hearts, *Ambrose.*

The vertue of Sermons, among other

vertues, is like the vertue of ſight amõg the fiue ſences.

Sermons haue three eyes; Memorie, Vnderſtanding, and Prudence.

Preachers in their Sermons, reſemble Heralds, declaring the meſſage of their Maſter.

Quanto magis quiſque in ſcrijs eloquijs aſſiduus fuerit, tanto ex eis vberiorem intelligentiam capit, Bernard.

Omnia ſunt hominum ſubito fluitantia motu;
Tempus in æternum vox viret vna Dei.

Of MEMORIE.

Defi. *Memory is that which preſerueth vnderſtandinge, and keepeth faſt thoſe things heard and learned, it is the Mother of the Muſes, the treaſury of knowledge, the hearing of deafe things, and the ſight of the blind.*

THe Memorie of man is like a Net, which holdeth great things, and letteth the ſmall come thorow, *Solon.*

Before thou ſleepe, apparell remembrance with what thou haſt ſayd and done waking.

No man ought to make his Memorie rich by ſearching out the ſecrets of God, *Bernard.*

There is a diuine Memory giuen of God, in which Casket the Iewels of wiſe-

wiſedome and ſcience are lockt, *Aug.*

Memorie is the Mother of the Muſes.

It is a folly to remember that, by the which we forget our ſelues.

Themiſtocles was of ſo great Memorie, that he deſired to be taught the Art of forgetfulneſſe.

We are faſhioned by wit, knowledge, and Memorie, but ſtudie counites and weds them together.

Boaſt not of the remembrance of ill, but rather be ſorry for bearing that load in thy memorie.

Memorie is an enemie to reſt, and the Chronicle of our misfortunes, *Aurel.*

Remembrance of good things is the key which vnlocks a happie memorie.

Memorie is the ſoules treaſurie, and thence ſhe hath her garments of adornation.

Neuer trouble thy head with remembrance of idle words, but apply thy wit to vnderſtand deepe meanings.

Writing is the tongue of the hand, and the Herald of Memorie.

Whatſoeuer thou bequeatheſt to Memorie, ſuffer it to ſleep with her, after imploy

imploy it, and it wil haue better abilitie

Surfets and cold confound memory *Galen.*

The beſt remembrance is, to think well, ſay well, and doe well, all other are ſuperfluous.

Memorie doth temper proſperitie, mitigate aduerſitie, keeps youth vnder, and delights age, *Lactan.*

The remembrance of our old iniquities ought to worke new repentance.

It is great wiſedome to forget other mens faults, by remembring our owne offences, *Socra.*

The firſt Leſſon that *Socrates* taught his Schollers, was *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum; vnde ſenſus eſt præſentium; opinio ſeu fides futurorum, & memoria præteritorum, Ariſt.

Memoria eſt ſignatarum rerum in mente veſtigium, Cicero.

Of Learning.

Deſi. *Learning is the knowledge and vnderſtanding of the Arts and Sciences, ſhe is alſo the mother of vertue and perfection.*

IF a Gouernour or Captaine be void of wiſedome and learning, ciuil policy cannot be maintained, martiall diſci-

pline

pline wanteth her greateſt ſtay, and courage proueth raſhneſſe.

Learning in a Souldier, is an armour of neuer-tainted proofe, and a wounding dart vnreſiſtable, *Vegetius.*

Learning was the firſt founder of weales-publike, and the firſt crowne of conqueſt.

Learning addeth to conqueſt perpetuitie, when Fortunes ſunne ſetteth at the firſt ſhining.

He that laboureth to inſtruct the mind with good and laudable qualities, and vertuous and honeſt diſcipline, ſhal purchaſe praiſe with men, and fauour with God, *Auguſt.*

Learning is the diſplay of honour, and humilitie is ſiſter vnto true nobilitie: the latter being as needfull in a houſholder, as the other in a man of Armes is profitable.

It neither ſauoureth of learning, nor can be approued of wiſedome, to giue ouer-much credit to things which ſtand without reaſon.

The conqueſt of *Timotheus* woon by oratorie and ſweet words, was good, ſo were

were the out-cries of *Demetrius* effected with ſword, but in an abſolute Commaunder, let both the one and the other be reſident.

In all thy conqueſt haue ſoueraigne regard to Learning, for therein was *Alexander* renowned, who in the conqueſt of *Thebes* ſold all the free men, (Prieſts only excepted) and in the greatneſſe of the Maſſacre not onely gaue charge for the ſauing of *Pindarus* the Poet, but alſo himſelfe ſaw both him, his houſe and family vndamnified.

Learning is the temperance of youth, the comfort of old age, ſtanding for wealth vpon pouerty, and ſeruing for an ornament to riches, *Cicero.*

The moſt learning and knowledge that we haue, is the leaſt part of that we be ignorant of, *Plato.*

Thoſe men are in a wrong opinion, that ſuppoſe learning to be nothing auaileable to the gouernment of a Common-wealth.

Sleepe and Labour are enemies to Learning.

It is leſſe paine to learne in youth, then

then to be ignorant in age, *Solon.*

Mans vnderſtanding ſeeth, heareth, and hueth; all the reſt is blind & deafe, wanting reaſon, *Plato.*

He is much to be commended, that to his good bringing vp addeth vertue, wiſedome, and learning.

Falſe doctrine is the Leproſie of the mind.

Be ſober and chaſt among yong folke, that they may learne of thee, and among old folks, that thou mayſt learne of thē.

Nature without learning is blind, *Plut.*

A man cannot be better accompanied then among wiſe men, nor better ſpend his time, then in reading of Books.

If thou deſire to be good, endeuour thy ſelfe to learne to know, and to follow the truth, for hee that is ignorant therein, and will not learne, can neuer be good, *Cicero.*

Learning maketh yong men ſober, and comforteth old men; it is wealth to the poore, and treaſure to the rich, *Ariſtip.*

It is no ſhame for a man to learne that he knoweth not, of what age ſoeuer he be, *Iſocrates.*

Of

Of all things the leaſt quantitie is t
be borne, ſaue of learning and know
ledge, of which the more that a m
hath, the better he may beare it.

Learne by other mens vices how fil
thie thine owne are.

An opinion without learning canno
be good, *Seneca.*

Doctrinæ radices amaræ, fructus dulces, Bion.

*Vita hominis ſine literis mors eſt, & viui homi
ſepultura,* Cicero.

Of Knowledge.

Deſi. *Knowledge is that vnderſtanding which w
haue both of our Creator, and of his works, and wi
and of our owne ſelues; it is the flore-houſe of
wiſedome, and the beginning of our ſaluation.*

KNowledge is of ſuch equalitie, tha
the more a man knoweth, the more
increaſeth his deſire to know.

The knowledge of all things is pro-
fitable, but to the abuſe of any thing i
vncomely.

To know, and not to be able to per-
forme, is a double mis-hap, *Solon.*

Experience with inſtruction, is the
beſt way to perfection.

It is more to know how to vſe the vi-
ctorie, then to ouercome.

He

He that wanteth knowledge, ſcience, and nurture, is but the ſhape of a man, though neuer ſo well beautified with the gifts of nature.

Alexander the great made ſo great account of knowledge and learning, that he was wont to ſay, he was more bound to *Ariſtotle* for giuing him learning, then to his father *Philip* for his life; ſith the one was momentarie, and the other neuer to be blotted out with obliuion.

Learning and knowledge is of good men diligently ſought for, and carefully kept in their boſomes, to the end that thereby they may know ſinne, & eſchew the ſame, and know vertue, and attaine vnto it: for if it be not applied thereunto of them that haue it, ſhe leaueth in them her whole dutie vndone, *Plato.*

Perfect hearing is a great help in a man to obtaine knowledge, *Iſocrates.*

In war yron is better then gold, and in mans life, knowledge is to be preferred before riches, *Socrates.*

The Ægyptians accounted it a moſt intolerable calamitie, to endure but for three dayes the darkeneſſe which God ſent

ſent vnto thē by *Moſes:* how much m
ought we to be afraid, when we rem
all our life in the night of ignorance?

Doubtfulneſſe and vntruth are t
daughters of ignorance.

Aboue all things we ſhould haue
care to keepe the bodie from diſeaſ
the ſoule from ignorance, and the Ci
from ſedition, *Pythag.*

The beſt knowledge, is for a man
know himſelfe, *Socrates.*

He that well knoweth himſelfe, eſte
meth but little of himſelfe; he cōſidere
from whence he came, and whereun
he muſt, he regardeth not the vain ple
ſures of this brittle life, but extolleth t
law of God, and ſeeketh to liue in h
feare. But he that knoweth not himſelf
is ignorant of God, wilfull in wicked
nes, vnprofitable in his life, and vtter
graceleſſe at his death, *Macrob.*

The vnderſtanding and knowledge
vaine mē is but beaſt-like, to thoſe th
are poſſeſſed with the heauenly Spir
which is ſecret and hid; and where
they ſpeake and vtter their knowledg
all other ought to be ſilent.

Know-

Knowledge seemeth to be a thing indifferent both to good and euill.

Socrates thanked God onely for these three things; first, in that he had made him a man and not a woman; secondly, that he was borne a Grecian, and not a Barbarian; thirdly, that he was a Philosopher, and not vnlearned: esteeming the gifts of Nature and Fortune of no value, vnlesse they be beautified with the gifts of the mind.

Experience is the Mistris of age.

Cunning continueth when all other worldly wealth is wasted.

He that knoweth not that which he ought to know, is a brute beast among men: he that knoweth no more then he hath need of, is a man amog bruit beasts: and he that knoweth all that may be known, is a God among men, *Pythag.*

He is sufficiently well learned, that knoweth how to doe well: and he hath power enough, that can refraine from doing euill, *Cicero.*

To lacke knowledge, is a very euill thing, to thinke scorne to learne, is worse; but to withstand and repugne

the truth, againſt men of knowledge teaching the truth, is worſt, and farthest from all grace.

No ſciẽce is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the weale publique.

A man that is rich in knowledge, is rich in all things: for without it there is nothing, and with it, what can be wanting? *Solon.*

Endeuour thy ſelfe to doe ſo well, that others may rather enuie at thy knowledge, then laugh at thy ignorãce, *Socr.*

Licet omnes ſcientiæ nobiles ſunt, tantum diuin eſt nobilior; quia eius ſubiectum eſt nobilius, Arist.

Of Eloqvence.

Deſi. *Eloquence, or Oratorie, is an Art which teacheth the laudable manner of well-ſpeaking: it is the ornament of the braine, and the guilt ſometime to an euill-reputed matter.*

THe ſpeech of mã is a diuine worke and full of admiration: therefore wee ought at no time to pollute our tongues with vile and filthie talke.

Breuitie is a great praiſe of Eloquẽce. *Cicero.*

Speech

Speech is the nourishmēt of the soule, which onely becomes odious and corrupt by the wickednes of men, *Isocrat.*

It is a speciall vertue to speake little and well.

Silence is a sweet Eloquēce; for fooles in their dumbnes are accounted wise.

Many through Eloquence make a good matter seeme bad, and a bad matter seeme good.

Eloquēce hath a double fountain; the one internall, proceeding frō the mind, called the diuine guide, the other external, vttered in speech, called the messenger of conceits and thoughts, *Cicero.*

Internall Oratorie aimes at friendship towards a mans selfe, respecting only the marke of vertue, through the instructions of Philosophie.

Externall Eloquence aimes at friendship towards others, causing vs to speak and teach whatsoeuer is fruitfull and profitable for euery one.

Internall speech maketh a man alwaies agree with himselfe, it causeth him neuer to complaine, neuer to repent; it maketh him full of peace, full of loue

and contentation in his owne vertue; i
healeth him of euery rebellious passio
which is disobedient to reason, and c
all contentions betweene wit and will.
Externall carrieth with it all the force
and efficacie to perswade.

Eloquence is made by aire, beaten and
framed with articulate & distinct soūd
yet the reason therof is hard to be com-
prehended by humane sense, *Quin.*

Words are the shadowes of works
and Eloquence the ornament to both.

When the lips of perfect Eloquence
are opened, we behold as it were in
Temple, the goodly similitudes, and
images of the soule.

It is not so necessary that the Orator
and the law should agree in one and the
same thing, as it is requisite, the life of
Philosopher should bee conformable
with his doctrine and speech, *Plato.*

Eloquence is a profession of serious
graue, and waightie matters, and not
a play vnconstantly vttered to obtain
honour only.

All oratorie ought to haue reason for
a foundation, and the loue of our neigh-
bor

bor for a marke to aime at.

The tongue is a slipperie instrument, and bringeth great danger to those that eyther neglect or defile it.

If Eloquence be directed with a religious vnderstanding, it will sing vs a song, tuned with all the concords of true harmonie of vertue.

Eloquence ought to be like gold, which is then of greatest prize and value, when it hath least drosse in it.

A drie and thirstie eare must be watered with Eloquence, which is good to drinke: and that Eloquence grounded vpon reason onely, is able to content and satisfie the hearing.

The goodliest assembly in the World is where the Graces and Muses meete together.

Vnprofitable Eloquence is like Cypres trees, which are great and tall, but beare no fruit.

Babbling Orators are the theeues of time, and compared to emptie vessels, which giue a greater sound then they which are full.

The tongue by Eloquence serueth

both to perfect and instruct others, and likewise to hurt and corrupt others.

There be two onely times for a man to shew Eloquence; the one, when the matter is necessarie, the other, when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, & to be Eloquēt in sententious words, of another phrase then that of vulgar sort, or els to be silent, wanting the vertue of Eloquence, *Guevar.*

Men ought to be more considerate in writing then in speaking, because a rash and indiscreet word may be corrected presently, but that which is written, can no more be denied or amended, but with infamie.

Oratorie is the spurre to armes: for the eloquent Oration of *Isocrates* was the first trumpet that gaue *Philip* an alarum to the Asian warres, which *Alexander* his Sonne without intermission ended.

Vt hominis decus est ingenium, sic ingenij lumen est eloquentia, Cicero.

Orationis facultas præcipuum naturæ humanæ bonum est.

Of

Of Poetrie.

Defi. *A Poet was called* Vates, *which is as much as Diuiner, Fore-seer, or Prophet: and of this word* Carmina, *which was taken for Poesie, came this word Charms, because it is as a diuine inchantmẽt to the senses, drawing them by the sweetnesse of delightfull numbers to a wondrous admiration. The Greeks deriue a Poet from this word* Potein, *which signifieth to make: and we following it, call a Poet a maker; which name, how great it is, the simplest can iudge; and Poetrie* Aristotle *calleth an art of imitation, or to speake metaphorically, a speaking picture.*

WIttie Poems are fit for wise heads, and examples of honor, for such as triumph in vertue.

Thinke thy selfe to be a good Orator and Poet, whẽ thou canst perswade thy selfe to doe that which thou oughtest.

A King ought now and then to take pleasure in hearing & reading of Comedies, because therby he may perceiue & heare many things done in his Realme, which otherwise he should not know, *Iew.*

Poetrie quickneth the wit, sweetneth the discourse, and tickleth the eare.

Poetrie applied to the praises of God, knitteth the soule vnto him, soundeth

the senses, moderateth griefs, and temperateth hatred, *Gueua.*

Art is taught by Art, but Poetrie only is the gift of God.

Poetrie diuiding a man from himselfe, maketh him worthily his own admirer.

As the seale leaueth the impression of his forme in wax, so the learned Poet engraueth his passions so perfectly in mens hearts, that the hearer almost is transformed into the Author.

A corrupt Subiect defraudeth Poetry of her due praise.

A true Poet in his lines forgeth prophane pleasure, but approued doctrine.

Loue heateth the braine, and anger maketh a Poet, *Iuuenal.*

Poetry is another nature, making things seeme better then they are by nature.

Impious Poets make *Clio* a *Thais*, Helicon a brothel-house, and themselues contemptible.

Painting is a dumbe poesie, and poesie a speaking painting.

It was written of *Socrates*, that hee was ill brought vp to Poetrie, because he

he loued the truth.

Hee which first inuented the Iambique verſifying, to bite and quip, was the first that felt the ſmart thereof.

Eaſe is the nurſe of Poetrie. S.P.S.

Poets are borne, but Orators are made.

O ſacer & magnus vatum labor, omnia fato
Eripis, & donas populis mortalibus æuum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Deſi. *Admiration is a paſſion of the ſoule, which by a ſuddaine apprehenſion exalteth the powers, and makes them, as in a trance, ſleep in iudgement of the preſent obiect, thinking all things to be wonderfull that it beholdeth.*

THey are infortunate Princes, that neither will be taught to admire themſelues, nor wonder at their faults, *Petr.*

In vaine is he fortified with terror, that is not garded with loue & admiration.

They ſhould liſt to doe leaſt, that may doe what they will, either in art or admiration.

He that will loſe a friend, to be rid of a foe, may be admired for his policie, but not for his charitie.

Princes, for all their admirations, buy their

their quiet with wrongs.

It is better for a few eies to make a little riuer, then for all sights to infer admiration.

Realmes get nothing by change, but perils and admiration.

Depth of words, height of courage, largenes of magnificēce, get admiratiō.

Those which wish for Princes, endure them like wonders, nine dayes.

Some by admiring other mens vertues, become enemies to their owne vices, *Bias.*

Wisemen both prefer and admire the vniustest peace, before the iustest war.

It is a signe of a malicious minde, not to admire the man which is worthie admiration, *Marc. Aurel.*

He that from a man of strength & admiratiō takes away his right, augmētet his strength, and giues him more right.

Ouer-shadowing prouidence blinds the sharpest, & most admiredst counsels of the wise, that they cannot discerne their nakednesse, *Hermes.*

Admire with loue, and loue with ioy in the midst of woe. S. P. S.

Ill-

Ill-perſwading want, wronged patience, looſenes and force, are the breeders of Ciuill wars and admiration.

Men wholly vſed to war, wonder at the name of peace.

They which are brought vp in admiration and bloud, thinke it beſt fiſhing in troubled waters.

The weather-like vulgar are apt to admire euerie thing, and readie to turne as often as the tide, *Socrates.*

It were a wonder beyond wonder, if iniuſtice ſhould keep what impiety hath gotten.

An eaſie yeelding zeale is quickly ouercome with admiring of grauities eloquence.

It is no wonder that the armed power doth either find right, or make right: for what may he not, that may what he will?

Our knowledge muſt be terror, and our skill fearefulneſſe, to admire the worke of him which made all things.

Admiratio peperit Philoſophiam.

Admiratio quæ magna eſt, non parit verba, ſed ſilentium.

Of

Of Schoole.

Defi. *A Schoole is a nurſery of learning, or the houſe from whence the mind fetcheth inſtruc and riches, adorning the ſoule with mentall ver and diuine knowledge.*

TYrannie is vile in a Schoolemaſt for youth ſhould rather be train with courteſie then compulſion.

Becauſe youth by nature is wil therfore ſhould Schoolemaſters bre them by gentleneſſe.

That child is groſſe-witted, wh being throughly ſchoole-taught, co nues ſtill barbarous.

Women proue the beſt Schoolem ſters, when they place their beſt delig in inſtructions.

Women ought to haue as great in reſt in Schooles as men; though no ſoone as men, becauſe their wits bei more perfit, they would make mens putations leſſe perfit.

Two things are to bee regarded Schooles and Schoole-maſters, fir wherein children muſt be taught, t next, how they ſhould be taught.

A Schoole ſhould containe foure pri cip

all rudiments, that is, Grammar, Exciſe, Muſicke, and Paynting.

Grammar is the doore to Science, hereby we learne to ſpeake well, and actly.

Education is a ſecond nature, and the inciples learnt in Schooles, is the beſt ucation.

The nature of man is like a paire of allance guided by Schoole-rules and ſtome.

If the royalleſt-borne creature haue ot his nature refined with Schoole-ruiments, it is groſſe and barbarous.

A Phyſicions ſtudie is the Schoole of hiloſophie, *Muſonius.*

Nature not manured with knowledge, ingeth forth nothing but thiſtles and rambles.

Nature in ſome ſort is a ſchoole of ecencie, and teacheth rules of honeſt uilitie.

The beſt wiſedome is to know a mans lfe, and learning: and Schooles firſt ring that knowledge.

Mans nature being the inſtinct and clination of the ſpirit, is bettered by Schoole

Schoole rudiments.

The want of Schoole-doctrine, is the first corruption of nature.

Lions are tamer then men, if doctrine did not bridle them.

Schooles tame Nature, and tamed Nature is perfit vertue.

Euerie good beginning commeth by nature, but the progresse by Schoole-education.

Courage and greatnesse is as much aspired to in Schooles, as from Nature.

Educatio est prima, secunda, tertia pars vitæ, in qua omnis doctrina est veluti armata iniustitia.

——*Nunc adhibe puro*
Pectore verba, puer, nunc te melioribus offer:
Quo semel est imbuta recens seruabit odorem
Testa diu, Horace.

Of IGNORANCE.

Defi. *Ignorance is that defect which causeth a man to iudge euill of things, to deliberate worse, not to know how to take the aduantage of present good things, but to conceiue ill of what euer is good in mans life.*

IT proceedeth of a light iudgement to credit all things that a man heareth, and to do all things that he seeth, *Sor.*

Ignorance hath euer the boldest face.

To abound in all things, and not to know

know the vſe of them, is plaine penurie.

Ignorance is a madnes of the mind.

It is great ſhame for an old man to bee ignorãt in the knowledge of Gods law.

Idleneſſe ingendreth ignorance, and ignorance ingendreth errour.

There is nothing worſe then to liue beaſtly, and out of honeſt order: and the greateſt and moſt euident cauſe thereof is the ſinne of ignorance, which is an vtter enemie to knowledge, *Plato.*

Through want of wit commeth much harme, and by meanes of ignorance, much good is left vndone.

Where there is no capacitie, there perſwaſions are in vaine, *Socra.*

It is better teaching the ignorãt by experience, then the learned by wiſedome.

To rule without regard, to vrge without reaſon, and to laugh immoderately, are manifeſt ſignes of ignorance.

Ignorance in aduerſitie is a bleſſing, in proſperitie a ſcorne, in ſcience a plague.

Hee that knoweth not how much he ſeeketh, doth not know when to find that which he lacketh.

There can be no greater ignorance then preſumption. Igno-

Ignorance is no excuſe for faults, ſ
we haue power of knowledge.

It is better to be vnborne then v
taught: for ignorance is the root
misfortune, *Plato.*

Ignorãce is neuer knowne to be ign
rãce, til it be matched with knowled

The ignorant man hath no grea
foe then his owne ignorance, for it d
ſtroyeth where it liueth, *Lactan.*

He is an ignorant Muſician that c
ſing but one ſong, but he is more accu
ſed that knoweth no vertue.

Ignorance is a dangerous and ſpi
tuall lying, which all men ought war
to ſhun, *Greg.*

Ignorance is a ſickneſſe of the min
and the occaſion of all errour.

The ſoule of man receiuing & compre
hẽding the diuine vnderſtanding, cõdu
cteth all things rightly & happily; but
ſhe be once ioyned with ignorance, ſh
worketh cleane contrarie; and the v
derſtanding is vnto the ſoul as th
ſight to the bodie, *Auguſt.*

From their lewd mother ignorãce,
ſue two daughters, Falſhood, & Doub

It is reported that Pope *Cœlestine* the
deposed himselfe by reason of his
norance.

Ignorãce beleeueth not what it seeth.

He that is ignorant in the truth, and
d about with opinios, must needs erre.

Ignorance is a voluntarie misfortune.

Ignorance is the mother of errours.

The harder we receiue our health, be-
ause wee were ignorant that wee were
ke.

From small errours, not det at the be-
inning, spring oft-times great and
ightie mischiefes.

The chiefest cause & beginning of er-
our, is whẽ men imagin those things to
lease God, which please thẽselues, and
hose things to displease God, whereat
hey themselues are discontented.

An errour begun, is not to be ouer-
ome with Violence, but with Truth.

Custome, though neuer so ancient,
ithout Truth, is but an old errour,
Cyprian.

Hee that erreth before he know the
ruth, ought the sooner to be forgiuen,
Cyprian.

A wilfull-minded man is subiect much errour.

Vnicum est bonum scientia, & malum vnicum norantia:

Imperitiam comitatur temeritas.

Of Goodnes.

Defi. *Goodnesse is that which includeth in it so dignitie that sauoureth of God & his works, ha a perpetuitie and stedfastnesse of godly substance*

Goodnesse in generall makes eue one thinke the strength of vert in another, whereof they find the ass red foundation in themselues, *Plato.*

As oft as we do good, we offer sacrifi

It is too much for one good mã to wi

A man may be too iust and too wil but neuer too good, *Socra.*

The humour of youth is euer to thin that good, whose goodnes he seeth no

There is no good vnlesse it be volũtar

A good mans wish is substance, fai and fame, glorie, and grace accordin to the same.

A man is not to be accounted good fo his age, but for his charitable actions.

Hee may worthily bee called good which maketh other men to fare th better for his goodnesse.

Thou

Thou canſt not be perfectly good, hen thou hateſt thine enemie; what alt thou then bee, when thou hateſt m that is thy friend? *Socrates.*

There is no greater delectation and omfort to a good man, then to be ſeene the companie of good men, *Plat.*

The further a good man is known, the rther his vertues ſpread, & root themlues in mens hearts and remembrance.

Whatſoeuer is right and honeſt, and yned with vertue, that alone is onely ood.

He that is mightie, is not by and by ood, but he that is good, is preſently ightie, *Iſocrates.*

The goodneſſe that proceedeth from ignorant man, is like the hearbs that row vpon a dunghill.

Riches will decay, proſperity may hange, but goodneſſe doth continue ll death.

The more our grace and goodneſſe oth increaſe, the more our ſoules adreſſe themſelues to God, *Baſil.*

As God is all goodneſſe, ſo loueth he ll good things, as righteouſneſſe and

vertue, and hateth vice and wickedne

The goodneſſe of the ſoule is the m principall and chiefeſt goodneſſe t can be, *Plato.*

Vir bonus & prudens (qualem vix repperit vnu
Millibus è cunctis hominum conſultus Apollo)
Iudex ipſe ſui totum ſe explorat ad vnguem.
Difficile eſt hominibus perſuadere, bonitatem pr
ipſam diligendam, Cicero.

Of Comfort.

Deſi. *Comfort is any eaſe, help, or conſolation in troubles and aduerſities, which disburdening mind, reſtores it to calme and quiet patience.*

COmfort in extremitie healeth m wounds, pacifieth the diſconten heart, and gouerneth the mind.

Troubles are but inſtructions to te men wit: for by them thou mayſt kn falſhood frō faith, and thy truſtie fri from the trayterous foe.

Deſpaire not when all worldly mea are done; for God wil raiſe thee, if th truſt in him, *Auguſt.*

Grieue not at afflictiōs, for they are rods wherwith God beateth his child

There is nothing grieuous, if thought make it not.

Art thou backbited? reioyce, if gui leſſe; if guilty, amend.

Be not discontented at the losse of
ildren, for they were borne to die.
There is nothing the world can take a-
ay, because the world giueth nothing:
me perisheth, honours fade, wealth
ecayeth, onely our true riches is our
onstancie in all casualties, *Aurel.*
All things are vanitie which are vnder
e Sun, all things continuall labor and
auell: what hath man to mourne for
en, when all things he can lose in this
e, are but fading and miserable?
That comfort is vaine which taketh
ot away the griefe, *Plato.*
To a mind afflicted with sorrow, the
est remedie is, to deferre counsell, vn-
ll the partie be more apt to take con-
olation, *Marc. Aurel.*
Let not sorrow ouer-much molest
ee, for whē thou hast wept thy worst,
riefe must haue an end.
Wrong is the triall of thy patience.
Sicknes is the prison of the bodie, but
omfort the libertie of the soule, *Plat.*
The best comfort to a miser, is to be-
old the ouerflow of his wealth.
The suspectlesse, the temperate, and

the wise man, are neuer vncomfortab

By sorrow the heart is tormented cõfort when it is half dead, it is reui

Sad sighes write the woes of heart, and kind speeches comfort soule in heauinesse.

Assurance puts away sorrow, and f poysons comfort, *Stobæus.*

He that will be truly valiant, must ther let ioy nor griefe ouercome h for better not to be, then to be a b slaue to passion.

He that coueteth comfort with sorrow, must apply his wit in follow wisedome.

To friends afflicted with sorrow, ought to giue remedy to their pers & cõsolation & comfort to their hea

The multiplying of comforts is asswaging of cares, *Solon.*

In the midst of all thy cares, let this thy chiefest cõfort: hard things may mollified, strait things may be loose and heauie things shall little grieue that can handsomely beare them.

Sorrow seldome taketh place in that abstaineth from foure things,

ſs, from haſtineſſe, wilfull froward-neſſe, pride, and ſloth.

Malè de te loquuntur homines, ſed mali non de te loquuntur, ſed de ſe.

Flebile principium melior fortuna ſecuta eſt.

Of PATIENCE.

Deſi. Patience is a habit that conſiſteth in ſuſtayning ſtoutly all labours and griefs for the loue of honeſty: it is the excellent good thing that keepeth the tranquilitie of our ſpirit as much as may be in aduerſities, & not to complain of that which is vncertaine.

PAtience is a voluntarie aduenturing of hard things for the deſire of vertue, *Socra.*

The remedie of iniuries is by cõtinuall patience to learne to forget them, *Pub.*

He is worthy to be counted couragious, ſtrong, & ſtout, which doth not only with patience ſuffer iniuries, rebukes, and diſpleaſures done vnto him, but alſo doth good againſt thoſe euils, *Ariſt.*

Better it is to offer thy ſelfe in Triumph, then to be drawne to it by diſhonor, *Appian.*

It is a ſpeciall ſigne of heroicall magnanimitie to deſpiſe light wrongs, and nothing to reward meane aduentures.

It is good to forbeare to talke of

things needleſſe to be ſpoken, but it
much better to conceale things dange
rous to be told.

Patience is ſo like to fortitude, th
it ſeemeth ſhee is either her ſiſter or h
daughter, *Ariſt.*

The common ſort doe take reueng
for their credit, but noble minds forgiu
for their vertue.

Patience without comfort, bri
perill of conſumption.

It is a pleaſant tarrying, that ſtaye
from euill doing.

The end of patience is the expec
tion of promiſes.

That is to be borne with patience, whic
cannot be redreſſed with carefulneſſe.

It is no merit to ſuffer perſecution
if we haue no patience therein.

It is more ſafetie to forget an iniu
then to reuenge it, *Aurel.*

The ſweeteſt ſalue for miſerie, is pati
ence, and the onely medicine for wan
is content.

Patience is the beſt ſalue againſt lou
and fortune.

To ſuffer infirmities, & diſſemble mi
hap

hap, the one is the office of a cõstant sick man, the other of a cunning States-man.

To be discreet in prosperitie, and patient in aduersitie, is the true motion and effect of a vertuous & valiant mind, *Cic.*

Quintus Fabius, after he had bin Consull, disdained not to march vnder the Ensigne of other Consuls.

Patience being oft prouoked with iniuries, breaketh forth at last into furie.

It is good for a man to wish the best, to thinke vpon the worst, and patiently to suffer whatsoeuer doth happen.

Humilitie, patience, and faire speech, are the pacifiers of wrath and anger.

He seemeth to be perfectly patient, that in his fury can subdue his own affectiõs.

Patience and perseuerance are two proper notes whereby Gods children are truly knowne frõ hypocrites, counterfets, and dissemblers, *August.*

In suffering of afflictions, patience is made more strong and perfect.

The troubles that come of necessitie, ought to be borne with boldnesse and good courage.

The best way for a man to be auenged,

is

is to contemne iniurie and rebuke, a
to liue with such honesty and good b
hauiour, that the doer of wrong shall
last be thereof ashamed, or at the le
lose the fruite of his malice; that is,
shall not reioyce, nor haue glory of t
hinderance and damage, *Plato.*

——*serpens, sitis, ardor, arena,*
Dulcia virtuti; gaudet patientia duris.
Leniter ex merito quicquid patiare ferendum est.

Of FRIENDSHIP.

*Defi. Friendship is a communitie of a perpetuall w
the end whereof is fellowship of life, and it is f
med by the profit of a long continued loue. Frie
ship is also an inueterate and ancient loue, where
is more pleasure then desire.*

FRiēdship is a perfect cōsent of thing
appertaining as well vnto God as t
man, with beneuolence and charitie.

Friendship in good men is a blessing
& stable connexing of sundry wills, ma
king of two persons one, in hauing and
suffering. And therefore a friend is pro-
perly called a second selfe, for that in
both men is but one mind, and one pos-
session. And that which more is, a man
reioyceth more at his friends good hap,
then he doth at his owne, *Aurel.*

True

True & perfect friendſhip is to make one heart and mind of many hearts and bodies.

It is the propertie of true friends to liue and loue together ; but faigned friends flie from a man in time of triall.

Friendſhip iudgeth with partialitie, & affection winketh at apparant follies.

A friends loue cannot be recompenced with riches, when (for his friend) he putteth his life in ieopardie.

To diſſwade a mā in a courſe of honor, were not the part of a friēd, & to ſet one forward in folly, no diſcretion in a man.

Friends meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The loue of men to women is a thing common and of courſe, but the friendſhip of man to man, is infinite and immortall, *Plato.*

The fellowſhip of a true friend in miſery, is alwayes ſweet, and his counſels in proſperity are alwayes fortunate.

Friendſhip being an equity of reciprocall good will, is of three kinds, the one of neighbor-hood, the other hoſpitality, the laſt, loue, *Ariſt.* Loue

Loue is confirmed either by gifts, ſtudy of vertue; then goeth it from paſſion to a perfect habit, and ſo leaue the name of loue, and is called friendſhip, which no time can violate.

We ought to vſe a friend like gold to try him before we haue need.

Hee is a true friend, whoſe care is t pleaſure his friend in all things, moue thereunto by a meere good will whic he beareth vnto him, *Ariſt.*

It is no ſmall griefe to a good natur to try his friend, *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfit amitie conſiſteth in equalitie, and agreeing of the minds.

A friend vnto a friend, neither hideth ſecret, nor denieth money.

The want of friends is perilous, but ſome friends proue tedious.

The words of a friend ioyned with true affection, giue life to the heart, and comfort to a care-oppreſſed mind, *Chilo.*

Friends ought alwayes to bee tried before they be truſted, leſt ſhining like the Carbuncle, as if they had fire, they

be

e found when they be touched, to be ithout faith.

Good will is the beginning of friendip, which by vſe cauſeth friendſhip to llow.

If thou deſire to be thought a friend, is neceſſary that thou doe the workes hat belong vnto a friend.

Among friends there ſhould be no auſe of breach, but with a diſſembler o care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornefull people are peilous friends.

Friendſhip ought to be ingẽdred of equalnes, for where equality is not, friedſhip cannot long continue, *Cicero.*

Where true friends are knit in loue, here ſorrowes are ſhared equally.

Friends muſt be vſed, as Muſicians une their ſtrings, who finding them in diſcord, doe not breake them, but rather by intention or remiſſion, frame them to a pleaſant conſent.

In Muſick there are many diſcords, before there can be framed a Diapazon;

and

and in contracting of good will, man
iarres before there be eſtabliſhed a tru
and perfit friendſhip.

A friend is in proſperity a pleaſure
in aduerſity a ſolace, in griefe a comfort
in ioy a merry companion, and at all
times a ſecond ſelfe.

A friend is a precious iewell, within
whoſe boſome one may vnloade his
ſorrowes, and vnfold his ſecrets.

As fire and heat are inſeparable, ſo
are the hearts of faithfull friends, *Arist.*

Hee that promiſeth ſpeedily, and is
long in performing, is but a ſlack friend.

Like as a Phyſician cureth a man ſe-
cretly, he not ſeeing it, ſo ſhould a good
friend helpe his friend priuily, when he
knoweth not thereof.

The iniury done by a friend, is much
more grieuous then the wrõgs wrought
by an enemy.

Friendſhip is giuẽ by nature for a help
to vertue, not for a companion of vices.

Friendſhip ought to reſemble the loue
betweene man and wife, that is, of two
bodies to be made one will & affection.

The property of a true friend, is to per-
forme

forme more then he promiſeth, but the condition of a diſſembler is to promiſe more then he meaneth to performe.

Great proffers are meet to be vſed to ſtrangers, & good turns to true friends.

If thou intend to proue thy friend, ſtay not till neede and neceſſitie vrge thee, leſt ſuch triall be not only vnprofitable and without fruit, but alſo hurtfull and preiudiciall.

The opinion of vertue is the fountaine of friendſhip.

Fained friends reſemble Crowes, that flie not but towards ſuch places where there is ſomething to be fed vpon.

Hee that ſeeketh after a ſwarme of friends, commonly falleth into a Waſps neſt of enemies.

Friendſhip oftentimes is better then conſanguinity.

A friendly admonition is a ſpeciall point of true friendſhip.

It is beſt to be praiſed of thoſe friends that will not ſpare to reprehend vs, when we are blame-worthy.

He that wil not heare the admonition of a friend, is worthy to feele the correction of a foe.

He

He which goeth about to cut off frie
ſhip, doth euen as it were goe about
take the Sunne from the world, *Cice*

There is no more certaine token
true friendſhip, then is conſent a
communicating of our cogitations o
with another, *Cicero.*

Vnity is the eſſence of amity.

Hee that hath no friend to comfo
him in his neceſſity, liues like a man
the wilderneſſe, ſubiect to euery bea
tyrannie, *Bias.*

Beleeue after triall, and iudge befo
friendſhip.

The fault which thou ſuffereſt in t
friend, thou committeſt in thy ſelfe.

Shew faithfulneſſe to thy friend, an
equity to all men, *Protag.*

No wiſe man wil chooſe to liue wit
out friends, although he haue plenty o
worldly wealth.

Though a wiſe man be contented an
ſatisfied with himſelfe, yet will he ha
friends, becauſe he will not be deſtitu
of ſo great a vertue.

There bee many men that want n
friends, and yet lacke true friendſhip.

Neue

Neuer admit him for thy friend, whom
y force thou haſt brought into ſub-
ction.

Hee is not meet to be admitted for a
ithfull friend, which is ready to enter
nity with euery one.

Admit none to be thy friend, except
ou firſt know how he hath dealt with
is other friends before; for looke how
e hath ſerued them, ſo will he likewiſe
eale with thee.

The agreement of the wicked, is eaſi-
vpon a ſmall occaſion broken, but
e friendſhip of the vertuous continu-
h for euer, *Hermes.*

As mighty flouds, by how much they
re brought into ſmall riuers, by ſo
uch they loſe of their ſtrength; ſo
iendſhip cannot be amongſt many,
without abating the force thereof, *Plut.*

Be ſlow to fall in friendſhip, but when
ou art in, continue firme & conſtant,
ocrat.

Illud amicitiæ quondam venerabile nomen,
Proſtat, & in quæſtu pro meretrice ſedet.

Of Temperance.

Deſ. *Temperance is that light which driueth away round about her the darknes and obſcurity of paſſi-*

ons: shee is of all the Vertues most wholesome: shee preserueth both publikely and priuately humane societie, shee lifteth vp the soule miserably throwne downe in vice, and restoreth her againe into her place: it is also a mutuall consent of the parts of the soule, causing all disorder and vnbrideled affections, to take reason for a rule and direction.

TEmperance calleth a man backe from grosse affects, and carnall appetites, and letteth him not exceede neyther in fooliſh reioycing, nor in vngodly sorrowing, *Solon.*

A yong man vntemperate, and fulfilled carnall affections, quickely turneth the body into age and feeble infirmities, *Anaxagoras.*

Hee cannot commend Temperance that delighteth in pleasure, nor loue Gouernment that liketh Ryot.

Constancy and Temperance in our affections, maketh Vertue strong.

Men must eat to liue, & not liue to eat.

In priuate Families Continence is to be prayſed, in publike Offices, Dignity.

Intemperance is the fountaine of all our perturbations.

The pride of the fleſh is to be curbed and restrayned with the sharpe bitte of Abstinence, *Arist.* The

The moderation of the mind is the felicitie thereof.

Frugality is the badge of Diſcretion; Ryot, of Intemperance.

He that is not puffed vp with Prayſe, nor afflicted with aduerſities, nor moued by ſlanders, nor corrupted by benefits, is fortunately temperate.

Hee that fixeth his whole delight in pleaſure, can neuer be wiſe & temperate.

Temperance, by forbearing to be reuenged, reconcileth our enemies, and by good gouernment conquers them.

Temperance is rich in moſt loſſes, confident in all perils, prudent in all aſſaults, and happy in it ſelfe, *Hermes.*

It is not Temperance which is accompanied with a fearefull minde, but that is true Temperance, where the heart hath courage to reuenge, and reaſon power to reſtrayne the heart.

Trim not thy Houſe with Tables and Pictures, but paint it & gild it with Temperance, the one vainly feedeth the eyes, the other is an eternall ornament which cannot be defaced, *Epictetus.*

Temperance is ſo called, becauſe it

keepeth a meane in all thoſe things which belong to the delighting of the body, *Ariſt.*

Temperance crieth, *Ne quid nimis Solon.*

The parts of temperance, are modeſtie, ſhamefaſtneſſe, abſtinence, continencie, honeſtie, moderation, ſparingneſſe, and ſobrietie, *Plato.*

Iuſtice may not be without temperance, becauſe it is the chiefe point of a iuſt man, to haue his ſoule free from perturbations.

Heroicall vertues are made perfit by the mixture of temperance and fortitude; which ſeparated, become vicious.

A temperate man which is not courragious, quickly becommeth a coward and faint-hearted.

Temperance is the mother of all duty and honeſty.

In temperance a man may behold modeſty without any perturbation of the ſoule.

Temperance compelleth men to follow reaſon, bringeth peace to the mind and mollifieth the affections with con-

cord and agreement, *Socra.*

Hee is worthy to be called a moderate person, which firmely gouerneth and brideleth (through reason) the vice of sensuality, and all other grosse affections of the mind, *Aurel.*

Nihil reperiri potest tam eximium, quàm istam virtutem, moderatricem animi temperantiam non latere in tenebris, neque esse abditam, sed in luce, Cic.

Non potest temperantiam laudare is, qui ponit summum bonum in voluptate: est enim temperantia libidinum inimica.

Of Innocencie.

Defi. *Innocencie is an affection of the mind, so well framed, that it will hurt no man, either by word or deede; a tower of brasse against slaunders, and the onely balme or cure for a wounded name, strengthning the conscience, which by it knoweth his owne purity.*

THere can be no greater good then innocency, nor worse euill then a guilty conscience.

The innocent man is happy, though he be in *Phalaris* Bull, *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong, maketh sick the innocency of the soule.

Riches and Glory are broken Pillars but innocẽcy is an vnmouing Columne.

Innocency and Prudence, are two anchors that cannot bee torne vp by any Tempeſt.

Innocency to God is the chiefeſt Incenſe, and a Conſcience without guile is a Sacrifice of the ſweeteſt ſauor, *Aug.*

Innocence being ſtopped of the malignant, taketh breath and heart againe to the ouerthrow of her enemies, *Cicero.*

As Fire is extinguiſhed by Water, ſo Innocency doth quench reproch.

Of all treaſures in a Common-wealth, the innocẽt man is moſt to be eſteemed.

Innocency is in ſome ſort the effect of Regeneration, *Bernard.*

Religion is the ſoule of Innocency, mouing in an vnſpotted Conſcience.

Innocency is built vpon diuine reaſon.

Humane happineſſe conſiſteth in innocency of the ſoule, & vncorrupt maners.

All Innocency conſiſteth in Mediocrity, as all Vice doth in exceſſe.

Innocency is a good which cannot be taken away by torment, *Mar. Aur.*

Innocency is the moſt profitable thing

in the World, becauſe it maketh all things elſe profitable.

Innocency, Palme-like, groweth in deſpight of Oppreſſion.

Beauty is a flowre ſoone withered, health is ſoone altered, ſtrength by incontinence abated, but Innocency is Diuine and Immortall.

Innocency is an aſſured comfort, both in life and death.

As length of Time diminiſheth all things, ſo Innocency and Vertue increaſeth all things.

The feare of Death neuer troubleth the minde of an innocent man, *Cicero.*

Age breeds no defect in Innocency, but Innocency is an excellence in Age.

Nature, Reaſon and Vſe, are three neceſſary things to obtaine Innocency by, *Lactan.*

Vt nepenthes herba, addita poculis, omnem eorum triſtitiam diſcutit, ita bona mens inſita nobis, omnem vitæ ſolicitudinem abolet.

A calumnia nos defendit innocentia.

Of KINGS.

Def. *Kings are the ſupreme Gouernors and Rulers ouer States and Monarchies, placed by the hand of God, to figure to the World his Almighty Power; if*

they be vertuous, they are the blessings of their Realmes, if vicious, the scourges allotted for their Subiects iniquities.

THe Maiesty of a Prince, is like the lightning frō the East, & the threats of a King like the noyse of thunder.

Kings haue long armes, and Rulers large reaches, *Ouid.*

The life of a Prince, is the rule, the square, the frame and forme of an honest life; according to the which, their subiects frame the manner of their liues, and order their families; and rather from the liues of Princes doe subiects take their paterne and examples, then from their lawes.

Subiects follow the example of their Princes, as certaine flowers turne according to the Sunne, *Horace.*

Princes are neuer without flatterers to seduce them, ambition to deprave them, and desires to corrupt them, *Plato.*

It belongeth to him that gouerneth, to be learned, the better to know what he doth; wise, to finde out how he ought to do it; discreet, to attend and take the opportunities; and resolute in the action

of

of iuſtice, without corruption or feare of any.

It is neceſſary for Princes to be ſtout, and alſo rich; that by their ſtoutneſſe they may gather their owne, and by their riches repreſſe their enemies.

It is better for a Prince to defend his owne country by iuſtice, then to conquer anothers by tyrannie.

That Prince who is too liberall in giuing his owne, is afterwards through neceſſitie compelled to be a Tyrant, and to take from others their right.

As Princes become tyrants for want of riches, ſo they become vicious through abundance of treaſure, *Plut.*

When an vnworthy man is preferred to promotion, he is preferred to his own ſhame.

The Prince that is feared of many, muſt of neceſſity feare many.

The word of a Prince is faith royall.

Princes muſt not meaſure things by report, but by the way of conſcience, *Socrat.*

It behoueth a Prince or Ruler to be of ſuch zealous and godly courage, that he

he alwayes ſhew himſelfe to bee a
ſtrong wall for the defence of the trut
The Princes Palace is like a comm
fountain or ſpring to his City or Cou
trie; wherby the common people by t
cleanenes thereof be long preſerued
honeſtie, or by the impureneſſe there
are with ſundry vices corrupted.
A King ruleth as he ought, a Tyra
as he liſt; a King to the profit of all,
Tyrant onely to pleaſure a few, *Ariſt.*
A King ought to refraine the com
pany of vicious perſons: for the cu
that they commit in his company, is ac
counted his, *Plato.*
Rulers doe ſinne more grieuouſly by
example then by act; and the greate
gouernance they beare, the greater ac
count they haue to render, that in their
owne precepts and ordinances they be
not found negligent.
Not only happy, but alſo moſt fortu
nate is that Prince, that for rightneſſe of
iuſtice is feared, and for his goodneſſe
beloued.
The greater that a Prince is in powe
aboue other, the more ought he to ex
cell in vertue aboue other. When

When Princes most greedily do prosecute vices, then their enemies are busie weauing some web of deadly danger, *Otaus.*

Princes, by charging their kingdomes with vniust tributes, procure from their subiects a wilfull deniall of due and most iust payments.

Hee that possesseth an Empire, and knoweth not how to defend it, may lose his possession before he know who offended him.

It little profiteth a Prince to be Lord of many kingdomes, if on the other part he become bondslaue to many vices.

It appertaineth vnto Princes, as much to moderate their owne pleasures, as to giue order for matters of importance.

Children borne of Kings, are composed of a precious masse, to be separate from the common sort, *Plato.*

Malice & vice taking their full swing, through the careere of the power and libertie which wicked Princes yeeld vnto them, doe push forward euery violent passion, making euery little choler turne to murder or banishment; and

euery

euery regard and loue, to rape or a
tery; and couetousnesse to confiscati
A Kingdome is nought els then
care of anothers safety; and *Antioc*
told his sonne *Demetrius*, that th
kingdome was a noble slauery.
Selfe-loue is not fit for Princes,
pride an ornament meet for a diadem
Kings and Princes doe lose more
the opinions they hold, then in the r
sons they vse.
It is no lesse discredit to a Prince
haue destroyed many of his subiec
then it is to a Phisicion to haue kill
many of his patients.
Kings, as they are men before Go
so are they Gods before men, *Lactan.*
It is very requisite that the Prince li
according to that law himselfe, whic
hee would haue executed vpon oth
men, *Archi.*
It becommeth a King to take good
heed to his Counsellers, in noting wh
sooth his lusts, and who intend the pub
lique profit, for thereby shall he know
the good from the bad, *Plutarch.*
The strength of a Prince, is the
friend.

ndſhip and loue of his people.

hat King ſhal beſt gouern his Realm, t raigneth ouer his people, as a Fa- er doth ouer his children, *Ageſi.*

So great is the perſon and dignitie of Prince, that in vſing his power and au- oritie as he ought, he being here a- ong men vpon earth, repreſenteth the lorious eſtate & high Maieſtie of God heauen, *Ambr.*

It is requiſite for all thoſe that haue le & gouernance in a common-weale, nder their Prince, to know the bounds f their eſtate, and the full effect of their lutie, that by executing iuſtice, they ay be feared, and by ſhewing mercy, hey may be loued, *Lactan.*

It is requiſite for Princes, to place uch men in authoritie, as care leaſt for t, and to keep them from gouernment hat preſſe forwards to it.

Except wiſemen be made Gouernours, or Gouernours be made wiſe men, man- kind ſhall neuer liue in quiet, nor vertue be able to defend her ſelfe, *Plato.*

He that would be a Ruler or Gouer- nour, muſt firſt learne to be an obedient

ſubiect:

subiect: for it is not possible for a pro
and couetous-minded subiect, to b
come a gentle and temperate Gou
nour, *Alex. Seuerus.*

When rule and authoritie is commi
ted vnto a good man, hee doth there
publish his vertue, which before lay hi
but being committed to an euill man
ministreth boldnesse and licence to hi
to doe that euill which before hee du
not doe, *Di.*

Animata imago Rex putandus est Dei.
Nulla fides regni sociis: omnisq; potestas
Impatiens consortis erit.

Of Nobilitie.

Defi. *Nobilitie is a glittering excellencie proceedi
from Ancestors, and an honor which commeth fro
an ancient Linage and Stocke: it is also a prai
that proceedeth from the deserts of our Elders a
Forefathers: & of this noblesse there are three sor
the first bred of vertue and excellent deeds, th
second proceedeth from the knowledge of honest di
ciplines and true sciences, the third commeth fro
the Scutchions and Armes of our Ancestors, or fro
riches.*

NObility is of more antiquity then
possessions, *Cicero.*

The time of our life is short, but the
Race of Nobilitie and Honor, is euer-
lasting, *Cicero.* No-

Nobleneſſe of Birth, is eyther vniuer-
l or particular, the firſt to be borne in
Noble and famous Country, particu-
, to come of noble Progenitors, *Ariſt.*
Nobility is beſt continued by that
nuenient meanes whereby it roſe.
Hee is not to bee held for noble that
th much, but he that gineth much.
It is requiſite for him that is noble
orne, to take heed of Flatterers, for
ey will bee ready daily to attend his
erſon for profit ſake.
Nobility is a Title quickly loſt, for if
iches forſake it, or Vertue abandon it,
ſtraight-way becommeth as a thing
at had neuer beene.
Whatſoeuer thy Father by his wor-
hineſſe hath deſerued, belongs not to
hee, it is thine owne deſerts that muſt
ake thee noble.
Vertue & noblenes can neuer be ſeen in
man, except he firſt put away his vices.
He that defendeth his Country by the
ſword, deſerueth Honour, but he that
maintayneth it in Peace, merriteth more
Honour.
The Nobility which we receiue from
our Anceſtors, becauſe it commeth not

from our selues, is scarcely to be co
ted our owne.

To come of noble parentage, and
to be endued with noble qualities,
rather a defamation then a glory.

Noble persons haue the best capa
ties, for whether they giue themselue
goodnes or vngraciousnesse, they do
either of them so excell, as none of
common sort of people can come
thing nie them, *Cicero.*

True nobility consisteth not in dig
tie, linage, great reuenewes, lands,
possessions, but in wisedome, kno
ledge and vertue, which in man is v
nobility, and that nobility bring
man to dignitie.

True nobility is not after the vul
opinion of the common people, but
onely the praise and surname of vertu

*Omnes boni semper nobilitati fauemus, & qui
tile est reipublicæ nobiles esse homines, dignos ma
bus suis, & quia valere debet apud nos clarorum
minum senex de republica meritorum memoria, c
mortuorum,* Cicero.

——*Nobilitas sola est atque unica virtus.*

Of Honovr.

*Defi. Honour is a passion of the soule, and a mig
desi*

desire, naturally desired of all creatures, yet many times mistaken, by inacquaintance with vertue.

HOnour and Glory labour in mistrust, and are borne Fortunes ond-slaues.

Honor is the first step to Disquiet, and ominion is attended with Enuy, *Gue.*

The faith of a Knight is not limited by alue, but by honor and vertue.

Honor is the fruit of vertue and truth.

Honor, Glory, and Renowne is to many persons more sweet then life.

It is the chiefest part of Honor, for a an to ioyne to his high Office and calng, the vertue of affabilitie, lowlinesse, ender compassion and pitty: for thereby hee draweth vnto him, as it were by iolence, the hearts of the multitude, *Olaus Magnus.*

The greater the persons be in authority that commit an offence, the more oule and filthy is the fault.

It better becommeth a man of Honor o prayse an enemie then his friend.

Happy is that Country, whose Capaines are Gentlemen, and whose Gentlemen are Captaines.

Honor is no priuiledge against infam

A man ought not to thinke it H
nor for himselfe, to heare or declare t
newes of others, but that others shou
declare the vertuous deeds of him.

To attaine to Honor, Wisedome is t
Pole-starre, and to retayne it, Patien
is necessary.

The next way to liue with Honor, a
dye with Prayse, is to bee honest in d
sires, and temperate in our tongues.

The conditions of Honor are such, th
shee enquireth for him shee neuer sa
runneth after him that flyes from h
honors him that esteemes her not, d
mādeth for him that wils her not, giue
to him that requires her not, and truste
him whom she knoweth not.

Noble-men enterprizing great thing
ought not to imploy their force, as thei
owne mind willeth, but as Honor an
Reason teacheth, *Niphus.*

High and noble hearts which feel
themselues wounded, doe not so muc
esteeme their owne paine, as they are an
gry to see their enemies reioyce.

The Captaine which subdueth a Coun
try

try by intreaty, deserueth more Honour then he that ouercommeth it by battell.

Honour without quiet, hurteth more then it doth profit.

Hee that regards his reputation, must second all things to his Honour.

The Heauens admit but one Sunne, and high places but one Commander.

Men in authoritie are eyes of Estate, according to whose life euery priuate man applyeth his manner of liuing.

It is not the place that maketh the person, but the person that maketh the place Honourable, *Cicero.*

There is more Honor purchast in pleasuring a foe, then in reuenging a thousand iniuries.

Where Hate beares soueraignty, Honour hath no certainty.

Honour is brittle, and riches are blossomes, which euery frost of Fortune causeth to wither.

Better it is for the Honourable to bee prayed for many Foes foyled, then for many Barnes filled.

A man hauing Honor, & wanting wisdome, is like a faire Tree without fruit.

Exiguum nobis vitæ curriculum natura circ[um]scripsit, sed honoris cursus sempiternus.

Is honos videri solet, qui non propter spem fut[uri] beneficij, sed propter magna merita claris viris def[erri]tur & datur: est quæ non inuitamentum ad temp[us] sed perpetuæ virtutis præmium.

Of Liberality.

Defi. *Liberality is an excellent vse of those bene[fits] which God putteth into our hand, for the succ[our]ring of many, which vertue is altogether ioyned t[o]gether with Iustice, and ought to be guided by m[o]deration and reason.*

BOunties best honour is to helpe th[e] poore, and happines to liue in goo[d] mens thoughts.

True bountie is neuer tied vnto suspe[ct]

Liberality is approoued by two Foun[ta]ines, the one is a sure iudgement, th[e] other is an honest fauour.

That man is onely liberall, which di[s]tributeth according to his substanc[e] and where it is most needfull, *Thales.*

The whole effect of bountie is in loue.

Who in their bounty doe beginne to want, shall in their weakneſſe finde their friends and foes.

Hee is called a liberall man, which according to his reuenewes giueth freely, when, where, and to whom he should.

He

He that may giue, and giueth not, is a cleere enemie, and hee that promiſeth forthwith, and is long before he performe, is a ſuſpicious friend, *Aurel.*

Gifts make beggers bold, and he that lends, muſt loſe his friend, or els his money without heed.

Bountie hath open hands, a zealous heart, a conſtant faith in earth, and a place prepared in Heauen.

He neuer giues in vaine, that giues in zeale.

They that be liberall, doe with-hold or hide nothing from them whom they loue, whereby loue increaſeth, & friendſhip is alſo made more firme and ſtable.

As liberality maketh friends of enemies, ſo pride maketh enemies of friends.

Liberalty and thankefulneſſe are the bonds of concord, *Cicero.*

A liberal-minded man can neuer bee enuious.

Bounty for giuing fraile and mortall things, receiues immortall fame for his reward.

The deeds of the liberall do more profit the giuer, then benefit the receiuer.

Liberality in a noble mind is excellent although it exceed in the terme of meanes.

A liberall heart cauſeth beneuolence tho ugh ſometimes through miſ-fortune abilitie be wanting.

It is a token of Righteouſneſſe to acknowledge Heauens Liberality, and to giue Prayſes to God for ſo great benefits, *Bern.*

The Office of Liberality conſiſteth in giuing with iudgement, *Cicero.*

That Liberality is moſt commendable which is ſhewed to the diſtreſſed, vnleſſe they haue deſerued that puniſhment; for good deeds beſtowed vpon vndeſeruing perſons are ill beſtowed.

The beſt propertie in a King, is to let no man excell him in Liberality, *Ageſil.*

Extra fortunam eſt quicquid donatur amicis:
Quas dederis ſolas ſemper habebis opes, Ouid.

Liberalitate qui vtuntur, beneuolentiam ſibi conciliant, & (quod aptiſſimum eſt ad quietè viuendum) charitatem.

Of Benefits.

Deſi. *Benefits are thoſe good turnes which are receiued either by deſert, or without deſert, tending to the happineſſe of life, or amendment of manners.*

It

'Tis great commendation in the giuer, to beſtow many benefits vpon him which deſerueth well, and deſireth nothing.

He that mindeth to giue, muſt not ſay, Will you haue any thing?

If thou promiſe little and performe much, it will make thy Benefits to be the more thankefully receiued, *Aur.*

He that knoweth not how to vſe a Benefit, doth vniuſtly aske it.

Hee receiueth a Benefit in the giuing thereof, which beſtowes his gift on a worthy man.

Hee bindeth all men by his Benefits, which beſtoweth them vpon ſuch as doe well deſerue them.

The liberall man doth daily ſeeke out occaſion to put his vertue in practice, *Cic.*

The memory of a Benefit doth ſoone vaniſh away, but the remembrance of an iniury ſticketh faſt in the heart.

Hee is a Conquerer which beſtoweth a good turne, and hee vanquiſhed which receiueth it.

As the Moone doth ſhew her light in the World, which ſhee receiueth from

the Sunne, ſo wee ought to beſtow t
benefits receiued of God, to the prof
and commoditie of our Neighbour.

This is a Law that ſhould bee obſe
ued, betwixt the giuer and the receiu
the one ſhould ſtraight-way forget th
benefit beſtowed, and the other ſhou
alwayes haue it in remembrance, *Solon*

It becommeth him to hold his pea
that giueth a reward, farre better then
becommeth him to bee ſilent that rece
ueth a benefit.

He that doth thankefully receiue a be
nefit, hath payd the firſt penſion there
alreadie.

He that thinkes to be thankefull, doth
ſtraightway thinke vpon recompence.

That gift is twice double to bee acce
ted of, which commeth from a fre
hand, and a liberall heart.

It behoooueth a man in receiuing of be
nefits to bee thankfull, though hee want
power to requite them, *Aurel.*

A benefit well giuen, recouereth ma
ny loſſes.

The remembrance of a good turne
ought to make the receiuer thankefull.

Nor

Nor Gold, nor siluer, nor ought we receiue, is to be accounted a benefit, but the minde of him which giueth.

Hee giueth too late, who giueth when he is asked, *Plautus.*

Ita sunt omnes nostri ciues,
Si quid benefacias, leuiter pluma tratia est,
Si quid peccatum est, plenas iras gerunt.
Beneficium nec in puerum, nec in senem conferendum est: in hunc, quia perit antequam gratiæ referende detur oportunitas, in illum, quia non meminit.

Of Courtesie.

Def. *Courtesie is a vertue, which belongeth to the couragious part of the soule, whereby we are hardly mooued to anger, her office and dutie is to bee able to support and endure patiently those crimes which are layd vpon her: not to suffer herselfe to bee hastily carryed to reuenge, nor to bee too easily spurred to wrath, but to make him that possesseth her, mild, gracious, and of a stayed and settled minde.*

Courtesie in Maiesty, is the next way to bind affection in duty, *Aug.*

As the Tree is knowne by his fruit, the Gold by the touch, and the Bell by the sound: so is mans Birth by his Beneuolence, his Honour by his humilitie, and his calling by his Courtesie.

Many more were the enemies that *Cæsar* pardoned, then those he ouercame.

The

The nobleſt Conqueſt is without bloud-ſhed.

Courteſie bewayleth her dead enemies, and cheriſheth her liuing friends.

The courteous man reconcileth displeaſure, the froward vrgeth hate.

Proud lookes loſe hearts, but courteous words winne them, *Ferdin.*

Courteſie couereth many imperfections, and preuenteth more dangers.

It is a true token of Nobilitie, and the certaine marke of a Gentleman, to be courteous to ſtrangers, patient in iniuries, and conſtant in performing what he promiſeth.

As the peg ſtrayneth the Lute-ſtrings, ſo Courteſie ſtretcheth the heart-ſtrings.

Courteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoule, cauſed by Choler.

Courteſie draweth vnto vs the loue of ſtrangers, and good liking of our owne Countri-men.

Hee that is milde and courteous to others, receiueth much more honor then the partie whom he honoureth, *Plut.*

They lye who ſay, that a man muſt vſe Cruelty

Cruelty towards his enemies, esteeming that to be an Art onely proper to a Noble and couragious man, *Cicero.*

Mildnesse and Courtesie are the Characters of an holy soule, which neuer sufferеth innocencie to be oppressed.

It becommeth a noble and strong man, to bee both couragious and courteous, that hee may chastize the wicked, and pardon when need requireth, *Plato.*

The rigour of Discipline directing Courtesie, and Courtesie directing Order, the one will set forth and commend the other; so that neither rigor shall bee rigorous, nor Courtesie dissolute.

As it belongeth to the Sunne to lighten the earth with his beames, so it pertaineth to the vertue of a Prince, to haue compassion, and be courteous to the miserable, *Arist.*

Satis est homines imprudentia lapsos non erigere, vrgere vero iacentes; at præcipitantes impellere certè est inhumanum, Cicero.

Of Ivstice.

Defi. *Iustice is godlinesse, and godlinesse is the knowledge of God: it is moreouer, in respect of vs, taken for an equall description of right and of Lawes.*

Iustice

IVstice allots no priuiledge to
fraude a man of his Patrimonie.

Iustice is a vertue that giues euery m
his owne by euen portions.

Delay in punishment, is no priuile
of pardon.

Iustice is the badge of Vertue, the sta
of Peace, and the maintenance of H
nour, *Cicero.*

It is a sharpe sentence that is giu
without iudgement.

Good mens eares are alwayes open
iust mens Prayers, *Basil.*

Not the paine, but the cause make
the Martyr, *Ambrose.*

The Office of a Iustice is to bee giu
for merit, not for affection.

A publike fault ought not to suffer
secret punishment.

Iustice and order are the onely prese
uers of worldly quietnesse.

The parts which true Iustice doth co
sist of, are in number seuen; Innocencie
Friendship, Concord, Godlinesse, Hu
manitie, Gratefulnesse, & Faithfulnesse.

Iustice is painted blind, with a Veil
before her face, not because she is blind,

but

ut thereby to signifie, that Iustice, hough shee doe behold that which is ight and honest, yet will she respect no erson.

In Athens were erected certaine Ima- es of Iudges, without hands and eyes, o shew that Iudges should neyther bee orrupted with Bribes; nor by any per- on drawne from that which is right and w, *Quin.*

A good Iudge is true in word, honest thought, and vertuous in his deede, without feare of any but God, without ate of any but the wicked.

There are two kinds of Iniustice, the ne is of such as doe wrongfully offer it, nd the other is of those, who although hey bee able, yet will they not defend he wrong from them vnto whom it is wickedly offered, *Cicero.*

He that politikely intendeth good to he Common-wealth, may well bee cal- ed iust, but he that practizeth onely for is owne profit, is a vicious and wicked erson.

A good Magistrate may bee called the hysician of the Common-weale.

Hee

He is a good Iudge, that knoweth how and where to distribute.

Hee that flyeth iudgement, confesseth himselfe to be faultie, *Mar. Aurel.*

The Iudge himselfe is condemned when the guiltie person is pardoned.

As a Physician cannot see euery secret griefe, but vpon reuealement may apply a curable Medicine for a hidden disease: so many can discouer a mischiefe which the Magistrate seeth not, but the Magistrate alone must remedie the same.

A Iustice ought to doe that willingly which he can doe, and deny that modestly which he cannot doe.

As there is no assurance of faire weather vntill the Skie bee cleere from Cloudes, so there can bee in no Common-wealth a grounded peace and prosperitie, where there are not Informers to finde out offences, as well as Magistrates to punish Offenders.

Philosophers make foure sorts of Iustice, the first Celestiall, the second Naturall, the third Ciuill, the fourth Iudiciall.

Iustice is a perfit knowledge of good and

and euill agreeing to naturall reaſon, *Ariſt.*

Iuſtice is a vertue of the minde, rewarding all men according to their worthineſſe.

Wiſdome and Eloqence without truth and Iuſtice, are a *Panurgie*, that is to ſay, a guile or ſleight, ſuch as Paraſites vſe in Comedies, which ſtill turneth to their owne confuſion.

Couetouſneſſe and wrath in Iudges, is to be hated with extreme deteſtation.

Celeſtiall Iuſtice, is perfect conſideration, and dutifull acknowledging of God.

Naturall Iuſtice, is that which all people haue in themſelues by Nature.

Iudiciall Iuſtice, depends vpon Lawes made for the commoditie of a Common-weale.

Iuſtice is a meaſure which God hath ordayned amongſt men vpon earth, to defend the feeble from the mightie, the truth from falſhood, and to root out the wicked from among the good, *Lactan.*

Euery man in generall loueth Iuſtice, yet they all hate the execution thereof in particular, *Cicero.* For-

Fortitude without Wiſedome, is b
raſhnes; Wiſdome without Iuſtice, is b
craftineſſe; Iuſtice without Temperanc
is but Crueltie; Temperance witho
Fortitude, is but Sauageneſſe.

Equitie iudgeth with lenitie, Law
with extremitie.

Hatred, Loue, and Couetouſneſſe, ca
ſeth Iudges oftentimes to forget t
truth, and to leaue vndone the true ex
cution of their charge.

It is better for a man to bee mad
Iudge among his enemies then amo
his friends, for of his enemies h
ſhould make one his friend, but amo
his friends he ſhould make one his en
mie.

Iuſtice, of the Poets, is fained to be
Virgin, and to haue raigned among m
in the golden World, who being b
them abuſed, forſooke the World, a
returned to the Kingdome of *Iupiter*.

*Iuſtitia ſine prudentia plurimum poterit, ſine iu
tia nihil valebit prudentia*, Cicero.

*Totius iuſtitiæ nulla eſt capitalior peſtis, quam
rum qui tum, dum maximè fallunt, id agunt vt b
videri videantur*, Cicero.

Of Lawes.

Def. The Law is a singular reason imprinted in nature, commanding those things that are to be done, & forbidding the cõtrary: it is diuided into two parts, that is, that Law of Nature, & the Law written: the Law of Nature, is a sense and feeling which euery one hath in himselfe, and in his conscience, whereby hee discerneth betweene good and euill, as much as sufficeth, to take from him the cloake of ignorance, in that he is reproued euen by his owne witnesse. The Law written, is that which is diuided into Diuinity and Ciuilitie, the first teaching Manners, Ceremonies, and Iudgements: the latter matters of Policie and Gouernment.

THe vertues of the Law are foure, to beare sway, to forbid, to punish, and to suffer.

The Precepts of the Law may bee comprehended vnder these three points, to liue honestly, to hurt no man wilfully, and to render euery man his due carefully, *Arist.*

Whatsoeuer is righteous in the Law of man, the same is also righteous in the Law of GOD. For euery Law that by man is made, must alwayes be consonant to the Law of God.

The Law is a certaine Rule proceeding from the minde of God, perswa-

ding that which is right, and forbidding that which is wrong.

Euill Iudges doe most commonly punish the Purse, and spare the person.

Iudges ought to dispatch with speed and answere with patience.

Law and Wisdome are two laudable things, for the one concerneth Vertue and the other good conditions.

The Law was made to no other end but to bridle such as liue without reason or Law.

A true and faithfull heart standeth more in awe of his Superiour, whom he loueth for feare, then of his Prince whom he feareth for loue.

An euill custome, bee it for continuance neuer so ancient, is nought else then the oldnesse of errour, *Lactan.*

How many more Tauernes, so many more Drinkers; the number of Physicians, the increase of Diseases; the more account that Iustice is made of, the more Suites, so the more Lawes, the more corruption, *Plato.*

The heart, vnderstanding, counsell and soule in a Common-weale, are the good

good Lawes and Ordinances therein vſed, *Cicero.*

To reſtrayne puniſhment is a great errour in Gouernment.

It becommeth not a Law-maker to be the Law-breaker, *Bias.*

Thoſe Countries muſt needes periſh, where the Common Lawes bee of none effect.

Thoſe Cities in which there are no ſeuere Lawes for the puniſhing of ſinne, are rather to bee counted Forreſts for Monſters, then places habitable for men, *Plato.*

Foure things belong to a Iudge, to heare courteouſly, to anſwere wiſely, to conſider ſoberly, and to giue iudgement without partialitie, *Socrates.*

A man ought to loue his Prince loyally, to keepe his Lawes carefully, and to defend his Country valiantly.

Chiefly three are to bee obeyed and reuerenced, one God, one King, and one Law.

Foure Cuſtomes are more pleaſant to be recounted, then profitable to be followed; the Liberties of Neighbours,

the Gallantneſſe of Women, the Good
neſſe of Wine, and the Mirth and Ioy
Feaſts.

Lawes are like Spiders Webs, whic
catch the ſmall Flyes, and let the gre
breake thorow.

The Lawyer that pleades for a migh
tie man in a wrong matter, muſt eyth
forgoe the Truth, or forſake his Clien
friendſhip.

The moſt neceſſary Law for a Com
mon-weale, is, that the people amon
themſelues liue in Peace and Concord
without Strife or Diſſention, *Cicero.*

Lawes doe vexe the meaner ſort o
men, but the mightie are able to with
ſtand them.

The Law is a ſtrong & forcible thing
if it get a good Prince to execute it.

The Law that is perfit and good
would haue no man eyther condemned
or iuſtified, vntill his cauſe were both
throughly heard, and vnderſtood as it
ought.

An euill Law is like the ſhaddow of a
Cloud, which vaniſheth away ſo ſoone
as it is ſeene.

Quil

Quid faciant leges, vbi sola pecunia regnat?
Aut vbi paupertas vincere nulla potest?
Turpe reos emptâ miseros defendere linguâ,
Non bene scelesti Iudicis arca patet.

Of Counsell.

Defi. *Counsell is a holy thing, it is the sentence or aduice, which particularly is giuen by euery man for that purpose assembled, it is the key of certainty, and the end of all doctrine and studie.*

THere is no man so simple but hee can giue counsell, though there bee no need: and there is none so wise himselfe, but hee will bee willing to heare counsell in time of necessitie.

It is the easiest thing in the World to giue good counsell to another man, and the hardest for a man to follow the same himselfe.

Take no counsell of a man giuen wholly to the World, for his aduice will be after his owne desire, *Pythag.*

Make not an enuious man, a Drunkard, nor him that is in subiection to a woman, of thy counsell, for it is vnpossible for them to keepe close thy secrets.

Good counsell may properly bee called the beginning and ending of euery good worke.

It is requisite for a man to consult and determine of all things with himselfe, before hee aske the counsell or aduice of his friend.

Hee that doth nothing without good aduice, neede not repent him after the deed, *Bias.*

It is better to preferre the stedfast counsell of aduised policy, then the rash enterprize of malepert boldnesse.

Counsell doth more harme then good, if the giuer thereof be not wise, and hee which receiueth it very patient.

Counsell is to bee giuen by the wise, and the remedie by the rich.

In counsels we must be hard to resolue, and constant to performe.

He that vseth many counsels, is not easily deceiued.

In time of necessitie, a wiseman will be glad to heare counsell.

As it is the part of a wiseman, wisely to consult and giue counsell, so is it the dutie of a wary man heedfully to conceiue, and vprightly to iudge, *Gueua.*

It is an easie thing for a man being in perfit health, to giue counsell to another

that

that is ſicke, but it is hard for the ſicke man to follow that counſell, *Becanus.*

The greateſt benefit that one friend can doe vnto another, is in waighty matters to ſuccour him with good counſell.

Parui ſunt foris arma, niſi eſt conſilium domi. Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur, ſed conſilio, authoritate & prudentia, Cicero.

Of Precepts.

Deſ. *Precepts are many Rules, Orders, or Methods, which by inſtruction leaues vs eyther to good conuerſation, or to a happineſſe of life, being grounded vpon the Grace of God, and his Word.*

IF thou talke, keepe meaſure in thy communication; for if thou bee too brieſe, thou ſhalt not be wel vnderſtood, if too long, thou ſhalt bee troubleſome to the hearer, and not well borne in mind, *Protog.*

Thankes waxeth old, as ſoone as gifts are had in poſſeſſion.

He that refuſeth to buy counſell good cheape, ſhall buy repentance deare.

Mocke no man in his miſery, but take heede by him how to auoyd the like miſfortune.

Beginne nothing before thou know how to finiſh it.

Thinke that the weakeſt of thine e
mies is ſtronger then thy ſelfe.

Deſire not that of another, wh
thou thy ſelfe being asked wouldeſt
nie, *Pythag.*

Giue no vaine or vnmeet Gifts,
Armour to a Woman, Bookes t
Plough-man, or Nets to a Student.

If thou beſtow a benefit, keepe it
cret, but if thou receiue any, publi
abroad.

Giue at the firſt asking, for that is
freely giuen which is often craued.

Take in good worth whatſoeuer ha
neth, and vpbraide no man with his m
fortune.

Labour not to informe him that
without reaſon, for ſo ſhalt thou ma
him thine enemie.

Be neither haſty, angry, nor wrathfu
for they be the conditions of a Foole.

Feare to hazard that for the gaine
a momentary pleaſure, which bein
once loſt can neuer be recouered, *Aug.*

Eſteeme not a fading content befo
a perpetuall Honour.

Apparell thy ſelfe with Iuſtice, a
cloa

loath thy ſelfe with Chaſtitie, ſo halt thou bee happy, and thy workes roſper.

Feare to commite that which thou ughteſt to feare.

Forget not to giue thankes vnto them hat inſtruct thee in Learning, nor chalenge vnto thy ſelfe the prayſes of other ens inuentions.

Attempt not two things at once, for he one will hinder the other.

Bee not ſlacke to recompence them hat haue done thee good.

Be rather too much forward, then too uch negligent.

Let thy loue hang on thy hearts bottome, not on thy tongues brim.

Be not ſuperfluous in words, for they doe greatly deface the authority of the perſon.

Let Vertue bee thy Life, Valour thy Loue, Honour thy Fame, and Heauen thy Felicitie.

Be not led away with euery new opinion, for it is the onely way to bring thee to errour.

Let not thy liberality exceed thine ability.

Let

Let not the Eye goe beyond the Eare, nor the Tongue ſo far as the feet, *Plato.*

Chuſe rather to liue ſolitary, then in the company of wicked women.

Beware of Pride in proſperitie, for it will make thee impatient in time of aduerſitie.

Neyther ſuffer thy hands to worke, thy tõgue to ſpeake, nor thine eares to heare that which is filthy and euill, *Hermes.*

Be not ſecure, leſt want of care procure thy calamitie, nor bee too carefull, leſt penſiue thoughts oppreſſe thee with miſery.

Speake no more to a ſtranger in priuate, then thou wouldeſt haue publikely knowne.

Hazard not thy hap on anothers chãce.

Be alwayes one to thy friend, as well in aduerſity as proſperitie.

Behold thy ſelfe in a Looking-Glaſſe, and if thou appeare beautifull, doe ſuch things as become thy beauty, but if thou ſeeme foule, then performe with good manners the beauty that thy face lacketh, *Socrates.*

Chooſe thy Wife rather for her Wit

Modeſtie, then for her Wealth and
auty.

Keepe ſecret thy miſ-hap, leſt thine e-
mie wax ioyfull thereat.

Keepe whatſoeuer thy friend commit-
h vnto thee, as carefully as thou
uldeſt keepe thine owne.

If thy Parents wax poore, ſupply their
nt with thy wealth; if froward with
ge, beare patiently with their imper-
ctions.

Honor them that haue deſerued honor.

Liue and hope, as if thou ſhouldeſt dye
mediately.

Neuer prayſe any vnworthy perſon be-
uſe he hath worldly wealth.

Tell no man afore-hand what thou in-
ndeſt, for if thou ſpeed not in thy pur-
oſe, thou ſhalt be mocked, *Socrates.*

Neuer wiſh for thoſe things that can-
ot be attayned.

Rather chooſe to purchaſe by perſwa-
on, then to enioy by violence.

Striue not in words with thy Parents,
though thou tell the truth.

Haunt not too much thy friends
ouſe, for feare hee waxe weary of thy
often

often comming, neither be too long
sent, for that ingendreth suspicion o
true friendship.

Fly from the filthy pleasures of
flesh, as thou wouldest flye from
sting of a Serpent.

Giue to a good man, and hee will
quite it, but if thou giue to an euill m
he will aske more, *Anaxag.*

Receiue not the gifts that an e
minded man doth proffer vnto thee.

If thou intend to doe any good,
ferre it not till the next day, for t
knowest not what chance may hap
the same night to preuent thee, *O*
Mag.

Giue not thy selfe to pleasure
ease, for if thon vse thy selfe there
thou shalt not be able to sustaine the
uersity which may afterward happen.

To a man full of questions, make
answere at all, *Plato.*

Take good heed at the beginning
what thou granteſt; for after one
conuenience another followeth.

If thou doubt in any thing, aske co
sell of wisemen, and bee not angry
though they reproone thee.

Liue with thine vnderlings, as thou ouldeſt thy betters ſhould liue with ee, and doe to all men as thou woul-eſt be done vnto.

Boaſt not of thy good deeds, leſt thy ill be alſo layd to thy charge.

Performe thy promiſe as iuſtly as ou wouldeſt pay thy debts, for a man ught to be more faithfull then his oath, *wel.*

If thou doe good to an ill diſpoſed rſon, it ſhall happen to thee as it doth thoſe that feed other mens Dogges, hich barke as well at their feeder, as at y other ſtranger.

Neuer ſpread thy Table to Tale-bea-rs and Flatterers, nor liſten with thine res to murmuring people, *Bias.*

Be not like the Boulter, which caſteth ut the Flowre, and keepeth the Bran.

Si vis ab omnibus cognoſci, da operam vt à nemine gnoſcaris.

Nulli te facias nimis ſodalem,
Gaudebis minus, & minus dolebis.

Of Conſideration.

Conſideration or iudgement is that which properly ought to be in euery Magiſtrate, obſerning the tenour of the Law; it is the diſtinguiſher of controuerſies, and bringer forth of happy counſels and agreements.

Con-

Consideration is the enemy to timely attempts, *Solon.*

There is no Needlespoint so small it hath his compasse, neyther is the ny Hayre so slender, but it hath his dow.

Hee is not to be accounted rich, is neuer satisfied; nor happy, whose fast mind in quiet possession of Ve is not established.

The consideration of pleasures greatly augments the paines presen

No man doth so much reioyce prosperitie present, as he that calle mind his miseries past, *Chilo.*

It is a benefit to deny such thing will hurt him that asketh them.

The pardon may well bee gra where hee that hath offended is as of his fault.

Wise men will alwayes consider they ought to doe, before they con any thing.

In any affaires whatsoeuer, there be no greater danger, or else no gr safetie, then soundly to consider, whose hands men commit their ca *Iustin.*

Wee muſt thinke with conſideration, onſider with acknowledging, acknow-dge with admiration, admire with ue, and loue with ioy in the midſt of oe, S. P. S.

Not ſo hard is the inuention in get-ng, as the diſpoſition in keeping, when is gotten, *Ouid.*

Men loſe many things, not becauſe ey cannot attaine them, but becauſe ey dare not attempt them, *Pythag.*

As a Veſſell ſauoureth alwayes of the me liquor wherewith it was firſt ſeaſo-d, ſo the minde retayneth thoſe qua-ies in age, wherein it was trayned vp youth, *Horace.*

Conſideration is the roote of all No-e things, for by her we doe attayne to e end of all our hopes.

True Conſideration is the Tutor both action and ſpeaking.

The haters of Conſideration neuer oſper in their actions.

Conſideration is an honour to the eaneſt, and Improuidence a ſhame in inces.

Good Conſideration ought to be layd be-

before wee giue credit, for faire tong
oft-times worke great miſchiefe.

Circumſpect heed in Warre is
cauſe of ſcaping many dangers in pe

The cauſes bringing circumſpecti
are feare, care, neceſſity, and affecti
Feare afflicteth, care compelleth, nece
tie bindeth, affection woundeth.

Be circumſpect to ſhew a good co
tenance to all, yet enter not into famil
rity with any, but onely ſuch whoſe co
uerſation is honeſt, and whoſe truth
tryall is made truſtie, *Archim.*

Suddaine truſt brings ſuddaine R
pentance.

Qui ſua metitur pondera, ferre poteſt.
——Verſato diu quid ferre recuſent,
Quid valeant humeri, Horace.

Of Office.

Deſi. *Office or dutie is the knowledge of man tonc*
ning his owne nature, and contemplation of diu
nature, and a labour to benefit our ſelues and all
ther men: it is alſo taken for authoritie to rule.

MAns life may not bee deſtitute o
Office, becauſe in it honeſty con
ſiſteth.

Office is the end whereunto Vert
aymeth, and chiefly when wee obſer
things comely.

The first Office of Duty, is to acknowledge the Diuinitie.

Office is strengthened by zeale, and zeale makes opinion inuincible.

Wee must feare a dissembling Officer, because he delights in a tyrānous office.

The Office of a wise-man, prefers euer Consideration before Conclusion.

In doing nothing but what we ought, wee deserue no greater reward but what we beare about vs, *Christ.*

To know euill, is an Office of Profit, but to vse Euill, is a sinne of Indignitie.

Vpon the Anuile of Vpbrayding, is forged the Office of Vnthankfulnesse.

It is an Office of Pittie, to giue a speedie death to a miserable and condemned Creature, *Bias.*

Loue, Sufficiency, and Exercise, are the three Beauties which adorne Offices.

Olde men well experienced in Lawes and Customes, ought chiefly to be chosen Officers.

It is not meet that man should beare any authority, which with his money seeketh to buy another mans Office.

The buyers of Offices sell by retayle,

as deare as they can, that which they buy in grosse.

No point of Philosophy is more excellent, then Office in publike affaires, if Officers doe practise that which Philosophers teach.

Where Offices are vendible, there the best monyed Ignorants beare the greatest rule.

They which sell Offices, sell the most sacred thing in the World, euen Iustice it selfe, the Common-wealth, Subiects and the Lawes.

Hee is onely fit to rule and beare Office, which comes to it by constraint, and against his will.

The Office of a Monarch, is continually to looke vpon the Law of God, to engraue it in his soule, and to meditate vpon his Word.

Officers must rule by good Lawes & good Examples, iudge by Prouidence, Wisdome, and Iustice; and defend by Prowesse, Care, and Vigilance, *Agesi-*

Pericula, labores, dolores etiam optimus quisque suscipere mauult, quàm deserere vllam officij partem. Cicero.

Sigismundus, *Romanorum Imperator dicere solitus est, Nulla nobis militia opus esset, si suas quique ciuitates Prætores cæterique Magistratus moderatè iustèque gubernarent.*

Of Ancestors.

Desi. *Ancestors are our Fore-fathers, the reputed first beginners of our Names and Dignities from whom we challenge a lineall Descent of Honour: proving our selues of their selfe substance.*

TRue Nobility descending from Ancestry, proues base, if present life continue not the Dignity, *Osor.*

What can the Vertue of our Ancestry profit vs, if wee doe not imitate them in their godly Actions?

Great Merits aske great Rewards, and great Ancestors vertuous Issues.

As it is more common to reuenge then to reward, so it is easier to be borne great, then to continue great, *Stobæus.*

It is miserable to pursue the change which gaines nothing but sorrow, and the blot of Ancestry.

The thing possest is not the thing it seemes, and though we be great by our Ancestors, yet we forget our Ancestors. *Suet.*

The shifting of Chambers changeth

not the diſeaſe, and the exchange o
names exchangeth not nature and An
ceſtrie.

Ambition, which chiefly comes from
Anceſtors, being got to the top of hi
deſires, cuts off the meanes by which h
did climbe.

From our Anceſtors come our name
but from our Vertues our Reports.

Mercenary faith is diſcontented wit
euery occaſion, and new ſtart-vp glor
with any old fame.

When greatneſſe cannot beare it ſelfe
eyther with Vertue or Anceſtry, it ouer
throwes it ſelfe onely with the weigh
of it ſelfe.

Many troubled in conſcience for di
gracing their names with raſh Acts, i
cold bloud repent their diſhonours.

The baſe iſſue of ignoble Anceſtry
will loſe their troths to ſaue their liue

Might will make his Anceſtors whoe
he pleaſeth.

The euent of things is cloſed vp i
darkneſſe: and though wee know wha
our Anceſtors were, we know not wha
we ſhall be.

The

The longer we delay the ſhew of vertue, the ſtronger we make preſumptions, that we are guilty of baſe beginnings.

The more a man toyles his mind, the more hee is defiled, and the more a man boaſts of euill Anceſtors, the more he is diſmayed.

Stemmata quid faciunt, quid prodeſt (Pontice) longo
Sanguine cenſeri, pictoſq; oſtendere vultus
Maiorum, & ſtantes in curribus Æmilianos? Iuue.
——genus, & proauos, & quæ non fecimus ipſi,
Vix ea noſtra voco, Ouid.

Of WARRE.

Deſi. *Warre is of two ſorts, Ciuill and forraine, Ciuill warre is the ouerthrow of all Eſtates, and Monarchies, and the ſeed of all kinds of euill in them, euen of thoſe that are moſt execrable; it begetteth want of reuerence towards God, diſobedience to Magiſtrates, corruption of manners, change of Lawes, contempt of Iuſtice, and baſe eſtimation of Learning and Science. Forraine Warre, is that which* Plato *calleth a more gentle contention, and is then only moſt lawfull, when it is for true Religion, or to procure the continuance of peace.*

THere is nothing more vnconſtant then Warre, did not Patience make it ſtable, and true hope ſucceſſefull.

Warre for excellency, (as that betweene *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Than War there is nothing more ne-ceſſary: for the breach of Friendſhip by diſſention, ſtrengtheneth the powers of loue in her new coniunction.

Warre is moſt lawfull, when it is warranted by the Word, either to defend mans owne right, or to repulſe the enemies of God, *Lactan.*

Diuerſitie of Religion, is the ground of Ciuill War, in ſhew, but it is ambition in effect.

Warre ought to bee deliberately begun, but ſpeedily ended.

Affaires of War muſt be deliberated on by many, but concluded on by a few.

The effects of Warre are couetous deſires, the fall of Iuſtice, force and violence, *Epiſt.*

Warre was onely ordayned to make men liue in peace.

In the ſacke of a Towne, haue an eſpeciall care, to preſerue the honour of Ladies and Maydes, from the violence of vnruly Souldiers.

Haue an eſpeciall care to whom yee commit the Gouernment of an Armie, Towne, or Fort: for Loue doth much, but Money doth more.

En-

Entring into thy Enemies Campe, let all things of vse and baggage follow thee at the backe, but thine enemy comming vpon thee, let the same be brought into the middle of the Armie.

Where thou mayst conquer with money, neuer vse Armes; and rather chooſe to ouercome thine enemy by policy then by fight.

In places of danger, and in trouble-ſome times, euer double the number of thy Sentinels.

Neceſſity makes War to be iuſt, *Bias.*

Nulla ſalus bello, pacem te poſcimus omnes.

Incerti ſunt exitus pugnarum, Marſque eſt communis, qui ſæpe ſpoliantem iam & exultantem euertit, & percutit ab obiecto, Cicero.

Of Generals In Warre.

Deſ. *Generals are the heads and leaders of Armies, and they ought to be great, magnanimous, and conſtant in all their doings, free from the defects of raſhneſſe, and cowardiſe.*

The Tent of the Generall, is the pure Riuer running through the Armie, by whoſe ſoundneſſe all his Souldiers are preſerued and made ſtout; but if it bee impure or corrupted, the whole Hoſt is infected.

Vnlesse wise and valiant men be ch
sen Generals, the olde Chaos will r
turne, and Vertue die at the feet of Co
fusion.

He that will be a Commander in A
mies, first let him be commanded in t
same, for an ambitious Souldier will n
uer make a temperate Conductor.

A wise Generall must not only fo
cast to preuent such euils as he heares o
but also be circumspect to fore-see fu
ill as may happen beyond expectatio
Demost.

A Generall, after the Battaile e
ded, must haue a circumspect care, ho
hee prayseth one Captaine more then
nother.

A Generall ought not to bring all h
Forces to Battaile at once, vnlesse it be
vpon great aduantage, *Olaus.*

It is very needfull for a Generall, t
know the humour and disposition of h
Aduersaries Generall, whom he fighte
against.

The Oration of a Generall giues co
rage to Cowards and base-minded Sou
diers, *Vigetius.*

A couetous Generall purchaseth to himselfe more hate then loue.

A Generall must not bee ignorant of such things as are necessary in a iournie.

Captaines must bee valiant, as despising Death, confident, as not wonted to be ouercome, yet doubtfull by their present feeling, and respectfull by that they see already.

A Captaines feet ought to be steddy, his hands diligent, his eyes watchfull, and his heart resolute.

It is requisite for a Generall to know all aduantages of the place where the battaile should be fought.

It prooueth oft the ruine of an Army, when the General is careleſſe, & maketh no account of his enemies proceedings.

It is dangerous for the person of the Generall, to follow his enemy flying.

It behoueth that the Generall bee alwaies lodged in the midst of the Camp.

A General or Captaine in danger ought to change his habit or attyre, *Ferdi.*

The death of a Generall, or his being in danger, must be dissembled, for feare it procure the losse of the battaile.

A good Generall ſhould euer be li
a good Shepheard, looking into t
wants of his Souldiers, and prouidin
all things neceſſary to cõfort them, *Ba*

Let a Generall giue honour to a re
nowned Buryall, in how meane a perſo
ſo euer it did inhabit; for honour af
death, encourageth as much as weal
in life, *Vigetius.*

If thou beeſt a Commander in Arme
deſpiſe not the poore; for honours Bir
iſſueth from the wombe of deſert.

The whole ſcope of a Genera
thoughts, ſhould bee to winne Glor
and amplifie Renowne, lothing to bee
plague or ſcourge of affliction, ſeekin
by Conqueſt to erect, not by Victory t
confound, *Ceſar.*

The Trophie of a Generall is hi
owne Conſcience, and his Valour is hi
Tombes Treaſury.

Commanders in Armes, ſhould no
be choſen for their Age or Riches, b
for their Wiſdome and Valour.

A Generall, or Chiefe Gouernou
muſt be wiſe to command, liberall to re
ward, and valiant to defend.

Ther

There are eight conditions that a Ge-rall ought to haue; to auoid vniuſt ongs, to correct blaſphemers, to ſuc-ur innocents, to chaſtice quarrellers, pay his Souldiers, to defend his peo-e, to prouide things neceſſarie, and to ſerue faith with enemies.

Ducis in conſilio, poſita eſt virtus militum.
Optimus ille dux, qui nouit vincere & victoria i.

Of Policie.

ſi. *Policie is a word deriued of the Greeke word* Politeia, *which is the regiment of a Citie or Common-wealth; and that which the Grecians call politicall gouernment, the Latines call the gouern-ment of a Common-wealth, or of a Ciuill ſocietie. This word Policie, hath been taken amongſt the an-tients, ſometimes for a Burgeſie, which is the enioy-ing of the rights and priuiledges of a Towne, ſome-times for the order and manner of life, vſed by ſome politicall perſon, and ſometimes the order and e-ſtate whereby one or many Townes are gouerned, and politike affaires are managed and admini-ſtred.*

POlicy is a neceſſary friend to pro-weſſe.

The warre cannot bee proſperous, here enemies abound, and money axeth ſcant.

No

No man ought to giue that treas
to any one in particular, which is k
for the preseruation of all.

It is greater commendation to o
taine honour by policie and wisedo
then to haue it by discent.

That Countrie may aboue all other
counted happy, where euery man enio
eth his owne labour, and no man liue
by the sweat of another bodie, *Polit.*

Of right that Common-wealth ough
to bee destroyed, which once of
other hath bin counted the flower
vertue, and after becommeth the filth
sincke of vice.

There can be no greater danger to
Common-wealth, nor no like slander t
a Prince, as to comit the charge of me
to him in the field, which wil be first re
die to command, and last ready to figh

What power and policy cannot com
passe, gold both comaunds and con
quers, *Aristip.*

Hee that getteth by conquest, doth
much, but he that can well keepe wh
he hath gotten, doth more.

Money and Souldiers are the strengt
and

and sinewes of the warre, *Agesil.*

It is better to preuent an inconuenience by breaking an oath, then to suffer iniurie by obseruing promise.

Warlike feates are better learned in the bloudy fields of *Africk*, then in the beautifull Schooles of *Greece.*

It is better to haue men wanting money, then money wanting men, *Themist.*

The authoritie of a Common-wealth is impaired, when the buildings be ruinated.

In proofe of conquest men ought to profit themselues as much by policy as by power.

There are no Common-weales more loose, then those where the common people haue most libertie, *Cicero.*

A policie is soone destroyed by the pride men haue in commanding, and libertie in sinning.

In Common-weales such should be most honored, who in time of peace maintaine the state in tranquillitie, and in the fury of war defend it by their labour and magnanimitie, *Plato.*

A Monarke is best in a well gouerned state.

A certaine man vrging the pop eſtate to *Lycurgus*, was thus anſwe by him, Firſt ordaine thou ſuch a uernmẽt in thine own Common-we

Becauſe many cannot fitly gouer therefore it is moſt neceſſary that ſhould be made Soueraigne, *Homer.*

The Oracle of *Apollo* at Delphos, be demãded the reaſon why *Iupiter* ſho be the chiefe of gods, ſith *Mars* was beſt Souldier? made this anſwere: *M* is valiant, but *Iupiter* is wiſe. Con ding by this anſwere, that policy is more force to ſubdue then valour.

One *Neſtor* is more to be eſteeme then ten ſuch as *Aiax.*

Strength wanting wit and polic rule, ouerthroweth it ſelfe, *Horace.*

Publica res ad priuatum commodum trahi p dummodo ſtatus publicus non ladatur, Cicero.

Diu apparandum eſt bellum, vt vincas celeriũ.

Of Covrage.

Defi. *Courage is a fiery humor of the ſpirits, kin the mind with forwardneſſe in attempts, and ring the body through dangers and the hardeſt uentures.*

COurage and courteſie, are the t principall points which adorne Captaine. Cour

Courage consisteth not in hazarding without feare, but in being resolutely minded in a iust cause, *Plutarch.*

The talke of a Souldier ought to hang at the point of his sword.

The want of courage in Commanders, breeds neglect and contempt among Souldiers.

Faint-hearted cowards are neuer permitted to put in plea at the bar of loue.

Courage conquers his enemie before the field be fought.

Fortitude is a knowledge instructing a man how with commendations to adventure dangerous and fearefull things, and in taking them in hand, to be nothing terrified, *Socrates.*

The courage of a man is seene in the resolution of his death.

Fortitude is the faireſt blossome that springs from a noble mind.

Fortitude is the meane betweene feare and boldnesse.

There is not any thing hard to be accomplished, by him that with courage enterpriseth it, *Cicero.*

Courage begun with deliberate constancie,

ſtancie, and continued without chan
doth ſeldome faile.

It cannot be counted couragious a
true victorie, that bringeth not with
ſome clemencie, *Bias.*

To conquer, is naturall, to pitty, he
uenly.

It is more courage to die free, th
to liue captiue, *Leaſte.*

Bias holding warres with *Iphicra*
King of *Athens*, falling into the lapſe
his enemies, and his Souldiers feareful
asking him what they ſhould doe? h
anſwered, Make report to thoſe th
are aliue, that I died with courage, figh
ting, and I will ſay to the dead, that y
ſcape cowardly flying.

Courage aduentureth no danger, co
quereth by perſeuerance, and endet
with honour.

There is nothing that maketh a ma
of more fortitude, or ſooner great an
mightie, then the trial of a peruerſe for
tune; nor any thing breedeth a mor
ſtabilitie of faith and patience, then th
exerciſe of aduerſities.

Heate is the inſtrument, and ange
the whetſtone of fortitude. Courag

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocritie, hath audaciousnesse for one, and feare for his other extreme.

As Fortitude suffereth not the minde to bee directed by any euils, so Temperance suffereth it not to be drawne from honesty by any allurement.

Courage is the Champion to Iustice, and neuer ought to contend, but in righteous actions, *Epict.*

Thunder terrifieth Children, and threatnings feare Fooles, but nothing dismayeth a man of courage and resolution.

Courage is a Wisemans Coat, and cowardise a Fooles Cognizance.

——Ignauum est redituræ parcere vitæ.
Quemcunq; magnanimum videris, miserum neges.

Of Fame.

Def. *Fame is but an echo, and an idle rumour of reports, which running from eare to eare, conueyeth thorow the World the tidings of truth and falshood.*

THere is no sweeter fried then Fame, nor worser enemy then Report.

It is a part of good fortune to be well reported of, and to haue a good name,

It is no ſmall pleaſure to haue a goo
name, and yet it is more fraile then an
Glaſſe, *Eraſmus.*

A good life is the readyeſt way to
good name.

Deſire to be famous, but firſt bee car
full to purchaſe fame with credit.

There is no kind of miſ-hap more inf
mous, then for a man to loſe his goo
Name, and to be ill reported of among
all men for his bad dealing.

As the ſhaddow doth follow the bod
ſo good deeds accompany fame, *Cice*

Fame is the ſpeedie Herald to bea
newes.

Fame ryſeth vp like a bubble, contin
eth like a ſhaddow, and dyes in the bo
ſome of Time.

Nothing is more famous in a Prince
then the loue of his Subiects, nor an
thing more famous in Subiects, the
Obedience.

Fame is like the turning Wheele tha
neuer ſtayeth, like the burning flam
that quickly quencheth, like the Sum
mer-fruit that ſoone withereth.

A good report ſhineth moſt cleerely i
the deepeſt darkneſſe.

If thou desire to bee well spoken of, then learne to speake well of others, and when thou hast learned to speake well, then learne likewise to doe well, so shalt thou be sure to get a worthy name.

Our good name ought to bee more deare vnto vs then our life.

Beautie conquers the heart, Gold conquers beauty, but Fame subdues and goes beyond them both.

To flye from Fame or Destiny, is of all things most impossible.

Keep the Fame which thou hast honestly gotten, for it is a Iewell inestimable.

A rumour raysed of nothing, soone vanisheth, and the end of it is nothing else, but to make the innocency of him which is slandered, to bee the more admired, *Erasmus.*

Honestus rumor alterum est patrimonium.

Illum præclarè cum ijs est, quorum virtus nec obscuratione eorum qui sunt, nec reticentia posterorum seruata esse poterit, Cicero.

Of Rage.

Rage is a short Fury, the inflammation of the blood, and alteration of the heart, it is a desire of reuenge, or regardlesse care of friendship, an enemy to all reason, and as vneasie to be guided by another, as a furious tyrant.

RAge or Anger, if it be but a sm
time deferred, the force there
will bee greatly asswaged, but if it b
suffered to continue, it increaseth m
and more in mischiefe, vntill by r
uenge it be fully satisfied.

Whilest Rage hath runne his cou
forbeare to speake, for many men
their Anger will giue no eare to reas

Anger is the first entrance to vnseem
wrath, *Pythag.*

Wrath proceedeth from the feeb
nesse of courage, and lacke of discretio

Women are sooner angry then me
the sicke sooner then the healthy, a
old men sooner then yong men, *Herm*

The irefull man is more mis-gouern
then hee whom lothsome Drunkenn
detaynes.

The raging perturbations of the min
doe punish reason, and blind the sig
of wisdome, *Anax.*

What ragingly & rashly is begun, do
challenge shame before it be halfe don

Griefe neuer leaues a wrathfull m
weaponlesse.

Anger is soone buried in a wise m
breast.

Anger and power meeting together one man, is more fierce then any underbolt.

Flee from the furious in his wrath, and ſt not the faire tõgue of thine enemy.

Hee ouercommeth a ſtout enemy, that ercommeth his owne Anger, *Chilo.*

What in priuate perſons is termed oler, in great men is called Furie and ueltie.

Anger ſpringeth from iniury done vn-s; but Hatred oftentimes is concei-d of no occaſion, *Ariſt.*

Wrath and Reuenge taketh from man e mercy of God, and deſtroyeth and ncheth the grace that God hath gi-n him.

Hee beſt keepeth himſelfe from An-r, that alwayes doth remember that od looketh vpon him, *Plato.*

As fire being kindled but with a ſmall atke, worketh oft-times great hurt d dammage, becauſe the fierceneſſe reof was not at the firſt abated, ſo nger being harboured in the heart, eaketh forth oft-times into much ueltie.

The angry man, meditating vpon chiefe, thinketh that he hath good ſell in hand.

Wrath is a deſire to be reuẽged, ſee a time or oportunity for the ſame,

As diſordinate anger is a fault, ſometimes the want of moderate ler, or rather hatred of vice.

Anger is the ſinnew of the ſoule that it ſerueth to increaſe valour, moderate and temperate. *Plato.*

Anger makes a man to differ from ſelfe.

There is no ſafe counſell to bee from the mouth of an angry man,

Anger is like vnto a cloud, that ma euery thing ſeeme bigger then it is.

Raſh iudgement maketh haſte to pentance.

Anger conſiſteth in habit and diſp on, but wrath in deed and effect.

Like as greene wood which is lon kindling, continueth longer hote the dry, if it haue once taken fire, commonly it falleth out, that the ſeldome mooued to anger, is more to be pacified in his anger, then he is quickly vexed.

If thou haue not ſo much power as to refraine thine anger, yet diſſemble it, and keepe it ſecret, and ſo by little and little thou mayſt haply forget it.

Wrath and rigour leade ſhame in a leaſe, *Iſocrat.*

In correction be not angry, for hee that puniſheth in his rage, ſhall neuer keepe that meane which is betweene too much and too little.

Haſty and froward ſpeeches beget anger, anger being kindled, begetteth wrath, wrath ſeeketh greedily after reuenge, reuenge is neuer ſatisfied but in bloud-ſhedding.

As hee that loueth quietneſſe, ſleepeth ſecure: ſo hee that delights in ſtrife and anger, paſſeth his dayes in great danger.

It is good for a man to abſtaine from anger, if not for wiſdomes ſake, yet for his owne bodily healths ſake.

Hee that is much ſubiect to wrath, and hunteth after reuenge, quencheth the grace that God hath giuen him, and commits through rage and fury, more horrible offences then can afterward be reformed.

Quælibet iratis ipse dat arma dolor.
Ira feras mentes obsidet, eruditas præter-labitur.

Of CRVELTIE.

Defi. *Crueltie is commonly taken for euery extre wrong: is the rigorous effect of an euill dispo will, and the fruit which is reapt from iniustice.*

CRueltie hath his curses from abou but Courtesie is graced with the t tle of commendation.

Where lenitie cannot reclayme, the seuerity must correct.

It is as great cruelty to spare all, as t spare none.

Tyrants vse tryall by Armes, but th iust referre their causes to the arbitre ment of the Lawes.

To pardon many for the offence of on is an office of Christianity, but to punis many for the fault of one, appertayne properly to Tyrants.

Hee that accustomes himselfe wit sorrow, acquainteth himselfe with Cru elty, *Plato.*

It is amongst euils, the greatest euil and in Tyrants the greatest Tyrannie that they of themselues will not liue ac cording to Reason and Iustice, but tha also they will not consent, that Malefa ctors should receiue punishment.

It is more profit for a Prince that is a
rant, that his Common-wealth bee
h, and his Palace poore, then the
mmon-wealth to bee poore, and his
ne Palace rich.

He neuer ſerueth gratefully, who by
lence is ſubiect to another.

The woman that holdeth in her eye
oft cruelty, hath often in her heart
oft diſhoneſty.

The Captaine that is bloudy-minded
d full of reuenge, is eyther ſlayne by
s enemies, or ſold by his Souldiers.

Cauſeleſſe Cruelty neuer ſcapes long
ithout Reuenge.

With the irefull wee muſt not be im-
ortunate to craue pardon, but to deſire
at vengeance may be deferred.

Tyranny amongſt many other euils, is
oſt wretched in this, that his friends
are not counſell him.

Hee that ſhewes himſelfe cruell to-
wards his ſeruants, doth manifeſtly de-
clare, that his will is good to puniſh o-
thers alſo, but he wanteth authoritie.

Priuate crueltie doth much hurt, but
a Princes anger is an open Warre.

Victory

Victorie ſhould not thirſt after blou
nor the gaine of conqueſt induce a m
to crueltie, *Sopho.*

A cruell Prince ouer a rebellious Na
tion, is a great vertue warring with
world of wickedneſſe.

*Nulla nobis cum tyrannis eſt ſocietas, ſed ſum
petius diſtractio, neque eſt contra naturam ſpoli
eum quem honeſtum eſt necare.*

Of Feare.

Deſ. *Feare is two-fold, good and euill. Good fea
is that which is grounded vpon a good diſcourſe
reaſon and iudgement, ſtanding in awe of blam
reproch, and diſhonour, more then death or griefe
Euill feare is deſtitute of reaſon, it is that whic
we call cowardlineſſe and puſillanimitie, alway
attended on with two perturbations of the ſoule,*
Feare *and* Sadneſſe; *It is alſo the defect of th
vertue of Fortitude.*

THe feare and reuerẽce of one God,
is more worth then the ſtrength of
all men.

No man can be iuſt, without he feare
and reuerence the Lord.

Feare dependeth vpon loue, and with
out loue it is ſoone had in contempt.

If thou be ignorant what ſinne is, or
knoweſt not vertue, by the feare and
loue of God thou mayſt quickly vn-
derſtand

derſtand them both, *Socrat.*

He that feareth God truely, ſerueth him faithfully, loueth him intirely, prayeth vnto him deuoutly, and diſtributeth vnto the poore liberally.

Wicked men wanting the feare of God, are haunted of euill, to their owne ouerthrow and deſtruction, *Boetius.*

It is the propertie of a ſeruant to feare his Maſter with hatred, but a ſonne feareth his Father for loue, *Ambr.*

Neither ſtrength nor bigneſſe are of any value in a fearefull body.

They that deſire to be feared, needs muſt they dread them of whom they be feared.

Feare is the companion of a guiltie conſcience.

A Maſter that feareth his ſeruant, is more ſeruile then the ſeruant himſelfe.

It is a deadly feare to liue in a continuall danger of death.

It is meere folly for a man to feare that which he cannot ſhun.

It is a naturall thing in all men to leaue their liues with ſorrow, and to take their deaths with feare.

To demand how many, and not where the enemies be, is a ſigne of cowardly feare.

Feare followeth hope: wherfore if thou wilt not feare, hope not, *Æſculap.*

It many times happens that the parties not willing to ioyne in loue, doe conſent and agree together in feare.

It is far better to feare thy choice, then to rue thy vnhappie chance.

He that feareth euery tempeſt, is not fit to be a traueller.

The ſword diſpatcheth quickly, but feare tormenteth continually.

Feare ſtãdeth at the gates of the eares, and putteth back all perſwaſions, *Plato.*

The more a man feares, the ſooner he ſhall be hurt.

Too much feare opens the doore to deſperation.

Hee that through his crueltie is much feared of other men, walketh in ſmall aſſurance of his owne life.

The feare of death to a wicked perſon is of greater force to trouble him, then the ſtroke it ſelfe.

A fearefull man neuer thinks ſo well of any

any mans opinion as he doth of his own conceit; and yet hee will be ready to aske counsell vpon euery trifling cause.

It is a lamentable thing to be old with feare, when a man is but yong in yeares.

It becommeth not a Commander in Armes to be a man of a fearefull disposition, *Olaus.*

The law of feare was melted in the mold of loue by Christ, *August.*

It is the propertie of a wise man with a quiet mind patiētly to beare all things, neuer dreading more then hee need in aduersitie, nor fearing things not to be feared in time of prosperitie; but those things which he hath, he honestly enioyeth, and those things which he possesseth not, he doth not greatly couet.

It becommeth a wise man to be heedful, but not to be fearefull; for base feare bringeth double danger, *Vigetius.*

It is requisit for all men to know God, and to liue in his feare. But such as worship God for feare left any harme should happen vnto thē, are like them that hate tyrants in their hearts, and yet study to please thē, because they would in quiet keepe that they possesse. —*Mul-*

——Multos in summa pericula misit
Venturi timor ipse mali; fortissimus ille est
Qui promptus metuenda pati, si comminus instet
Et differre potest.——
——Nos maximus omnia cogit
Quæ possunt fieri facta putare timor.

Of Famine.

Defi. *Famine is a vehement hungry desire of eating, as thirst is of drinking, which (as* Galen *saith in the third booke of naturall Faculties) stifleth and choaketh the stomacke with euill and noysome humors, and dissolueth and destroyeth the strength thereof: it begetteth lothsomnesse, and filleth the body full of outragious and filthie diseases.*

BArraine *Scythia* is Famines Countrie, and the place of her abode the sterrill and fruitlesse top of Mount *Caucasus.*

Famine and dearth doe thus differ; dearth is that, whē all those things that belong to the life of man, for example, meate, drinke, apparrell, lodging, and other things, are rated at a high price.

Famine is, when all these necessaries before named are not to be got for money, though there be store of money.

God is the efficient cause of famine, and sins the impulsiue or forcing causes, which the holy Scripture setteth downe

owne to be theſe, Atheiſme, Idolatry, ontempt of Gods Word, priuate gaine, riury and oppreſſion, couetouſneſſe, ueltie, pride, drunkenneſſe, and ſurfe-ng, and neglect of tith-paying.

After famine, commeth the peſtilence. In the time of famine, Mice, Dogs, orſes, Aſſes, chaffe, pelts, hides, saw-uſt, haue beene vſed for good ſuſte-nce, and at the laſt mans fleſh; yea, at which is not to be ſpoken without embling, the mothers haue beene con-rained (through hunger) to eate their wne children, *Ioſeph.*

When as *Hannibal* beſieged Caſſili-um, a Citie in *Italy*, in the Citie, by rea-n of extreme ſcarſity, a Mouſe was ld for two hundred pieces of money, nd yet he that ſold it died for hunger, nd the buyer liued, *Plinie.*

Fate forbiddeth famine to abide here plentie dwelleth.

Famine is like to the eating and de-ouring Vlcer, called *Eſtiomenus*, cal-d of Courtiers (who commonly more nen others are ſubiect thereunto) the Voolfe, which vlcerateth the skin, and eateth

eateth the flesh to the very bones.

Famine is more intolerable then pestilence, or the sword; therefore when God gaue *Dauid* his choice of three euils, he chose the pestilence, as easiest to be endured.

Darius, when in flight he had drunk puddle water polluted with dead carkasses, he said, that he neuer dranke any thing more pleasant; the reason was because he alway before vsed to drink ere he was a-thirst, *Curtius*.

Artaxerxes, when as in a certain flight he had nothing to feed on but dry figs and browne bread, Good God quoth he, what pleasant food haue I neuer tasted on vntill now!

Cibi condimentum est fames: potionis sitis.
—Neque enim cererem vinumque famemque
fata coire sinunt, Ouid.

Of Ruine.

Defi. *Ruine is the ouerthrow or vtter subuersion of all manner of estates, making glorious things vnglorious, and bringing well ordered shapes into Chaos or old deformitie.*

WHen Law-breakers are restored, and iudgement cancelled, then euery one knoweth that his ruine

n hand, without any hope of safetie.

Souldiers get fame by ruine, honour akars, and praise by clemencie.

Ouer the greatest beautie hangs the reatest ruine.

A little water cannot quench a great re, nor a little hope ease a great miserie.

The best deserts are commonly ruin'd worst neglects and ill rewardings.

Hee that hath not tasted misfortune, th tasted no fortune.

Hee that sees another mans ruine, ust feare his owne miserie.

Hee that hath but one eye, must feare o lose it, and hee that hath but one ertue, must die ere he ruine it.

When the heart is inuironed with oppression, then the eares are shut vp from earing of good counsaile.

The ruines of time are the monuments of mortalitie.

Ruine is the friend to solitarinesse, foe o companie, and heire to desperation.

The greatest ruine of the bodie is nothing to the least ruine of the soule.

Ruin'd hearts liue with teares in their yes, and die with mirth in their lookes.

Security puts away ruine, and fe
hinders gladneſſe.

He that will be reputed valiant, m
let neither chance nor griefe diſmay h

The ſtudie of wiſdome, is the readi
ruine of griefe and vexation.

Many friends aſſwage many miſf
tunes.

Counſaile in trouble, giues ſmall co
fort, when helpe is paſt remedy.

It is good for a man in the midſt
proſperity to feare a ruine, and in
midſt of aduerſity to hope for bet
ſucceedings.

Of all creatures, man is the moſt apt
fall, becauſe being weakeſt, hee vnde
takes the greateſt actions.

Proſperitie is more hurtfull then adu
ſitie, in that the one may bee more eaſi
borne then the other forgotten.

Omnia ſunt hominum tenui pendentia filo:
Et ſubito caſu, quæ valuêre ruunt.
Suis & ipſa Roma viribus ruit, Horacius.

Of Fortvne.

Def. *Fortune is nothing elſe but a fained deui*
mans ſpirit, and a meere imagination wi
truth.

EXterior actions are tied to the wings of Fortune, *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may bee made subiect to chance and alteration of life.

To a man whom fortune doth not fauour, diligence can little auaile, *Mar. Aurel.*

Fortune hath no power ouer discretion, *Solon.*

To him that is fortunate, euery Land is his Country.

There can be no greater checke to the pride of Fortune, then with a resolute courage to passe ouer her crosses without care, *S. T. M.*

Fortune flyes, and if she touch pouerty, it is with her heele, rather disdayning their want with a frowne, then enuying their wealth with disparagement.

Fortune is so variable, that shee neuer stayeth her wheele, or euer ceaseth to be turning of the same, *Socra.*

Fortune sheweth her greatnesse, when such as be of small value, are aduanced to the possession of mightie things.

The gifts of Fortune are transitory tyed to no time, but the gifts of Nature are permanent, and endure alwayes.

Smally aduantageth it, that the mind be generous, and the body warlike, if he that taketh Armes bee vnfortunate; for that one houre of happy Fortune is more worth then al the policies of Warre.

Euery man is the workman of his own Fortune, and fashioneth her according to his manners, *Socra.*

Fortune is the onely rebellious Hand-mayd against Vertue, *Plut.*

Fortune did neuer shew her selfe noble but vnto a mind that was generous and noble.

Fortune is constant in nothing but Vnconstancy, *Aurel.*

Fortune is like *Ianus*, doublefaced, as well full of smiles to comfort, as of frownes to discourage.

Fortune euer fauors them that are most valiant, and things the more hard, the more haughty, *Cicero.*

The changes of Fortune, and end of life are alwayes vncertaine, *Pacuuius.*

Fortune in no worldly thing is more vncertaine then in Warre, *Olaus.*

A valiant man neuer loseth his reputation becauſe Fortune faileth him, but becauſe courage dyeth in him.

No man is vnhappy, but hee that esteemes himſelfe vnhappy by the baſe reputation of his courage.

There can bee no man more vnhappy, then he to whom aduerſitie neuer happened, *Stobæus.*

To be humble in the height of Fortune, ſtayes the deceit of her Wheele in turning.

By the exceſſiue gaine of wealthy men, Fortune was firſt made a Goddeſſe.

Thou ſhalt ſooner finde good Fortune then keepe it.

Fortune is vnconſtant, and will quickly require againe what ſhe hath before beſtowed vpon thee, *Thales.*

Fortune is not fully pacified when ſhee hath once reuenged.

That is not thine owne which Fortune hath giuen thee, *Socra.*

Thou prouokeſt Fortune to anger, when thou ſayeſt thou art happy, *Anr.*

Fortune is to great men deceitfull, to good men vnſtable, and to all that is high, vnſure.

A happy man ſhall haue more Couſins and Kinſfolkes, then euer hee had friends, eyther by his Father or his Mothers ſide, *Thales.*

When Fortune commeth ſodainly, with ſome preſent delight and pleaſure, it is a token that by her flattering vs, ſhe hath made ready her ſnares to catch vs, *Anr.*

Through idleneſſe, negligence, and too much truſt in fortune, not onely men but Cities and Kingdomes, haue been vtterly loſt and deſtroyed.

Fortune delighteth not ſo much to keepe vnder the vanquiſhed, as to bridle and checke the Victors.

Fortune is as brittle as the Glaſſe, and when ſhe ſhineth, then is ſhee broken in pieces.

In great perils, it is better that men ſubmit themſelues vnto reaſon, then recommend themſelues to Fortune.

Fortune is exceeding ſlippery, & cannot be held of any man againſt her own will.

Fortune is neuer more deceitfull, then when ſhe ſeemeth moſt to fauour, *Plat.*

Fortuna multis dat nimis, ſatis nulli.
Nulla tam bona eſt fortuna de qua non poſſis queri.

Of Riches.

Defi. Riches, of the Philosophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Iewels, Lands, and Possessions in aboundance: they are according to their vse, good or bad, good if they be well vsed, bad if they be abused.

Riches are good, when the party that possesseth them, can tell how to vse them.

Riches rightly vsed, breed delight, pleasure, profit, and prayse; but to him, that abuseth them, they procure Enuie, Hatred, Dishonor, and Contempt, *Plaut.*

As the greater we see our shaddow, the neerer wee draw towards night; so must we feare, lest the more that we our selues abound in wealth, the further off truth & the light estrange themselues from vs.

A wicked man is either wicked of himselfe, or heire of a wicked man, *Ier.*

As pouertie is not meritorious if it be not borne with patience, no more are riches hurtfull, vnlesse they be abused.

It commonly happeneth, that those men which enioy most wealth, are most vexed with the greedie desire of getting more, and mightily molested with feare,

leſt they ſhould loſe what they haue
readie gotten, *Auguſt.*

The greateſt riches in the World to
good man, is his ſoule and reaſon,
which he loueth righteouſneſſe, and
teth iniquitie.

There is no man more willing to
come ſuretie for another, then he that
in want.

He hath riches ſufficient, that need
neither to flatter or borrow, *Solon.*

Rich men without Wiſdome and Le
ning, are called Sheepe with gold
Fleeces.

The more that a miſerable man incre
ſeth in riches, the more hee diminiſhe
in friends, and augmenteth the numb
of his enemies, *Anaxag.*

Rich men haue neede of many Leſſo
to inſtruct them to doe well, *Philip.*

Rich men through exceſſe, idleneſſe
and delicious pleaſures, are more groſ
in conceit then poorer perſons.

Thoſe riches are to be deſpiſed, whic
are loſt with too much liberality, an
ruſt with niggardly ſparing.

Where riches are honoured, good me
are little regarded.

It worketh great impatience in a rich man, to be ſuddainly decayed, and faine into pouertie.

He hath moſt that coueteth leaſt.

Great abundance of riches, cannot of any man bee both gathered and kept without ſinne, *Eraſmus.*

There be three cauſes that chiefly moue mens mindes to deſire worldly wealth; the one is the loue of riches, eaſe, mirth, and pleaſure. Another the deſire of worſhip, honour, and glory. The third is, the doubtfulneſſe and miſtruſt of wicked and faithleſſe men, which are too much carefull for their owne liuing here in this World, and thinke all they can get, too little to ſuffice them, *Solon.*

Suffiſance is the ſure hold which keepeth wiſemen from euill workes, *Polion.*

Vpon a couetous minded man riches are ill beſtowed, for hee is neither the warmer clothed, the better fed, or any thing in ſhew the more wealthy for the.

If thou know how to vſe money, it will become thy Hand-mayd, if not, it will become thy Maſter, *Diog.*

Small expences often vſed, conſume great ſubſtance in ſhort ſpace. No

No man is rich by his Birth, for all men are borne naked.

Hee that delights onely in his riches, delights in a dangerous pleasure.

Men should liue exceeding quiet, if these two words (Mine and Thine) were taken away, *Anaxag.*

It is better to haue a man without money, then money without a man, *Themist.*

Plato would haue both plenty and pouerty to bee banished his Common-wealth; the one, because it caused pleasure, idlenesse, and ambition, the other, because it maketh abiects, seditions, and men giuen to all filthy lucre.

Siluer commands Pesants, and Gold controules Princes.

Money is the sinnewes of Warre, and Keyes to vnlocke hidden secrets.

Plenty begetteth want, for he that hath much, needs much.

O thou vnsatiable hunger of Gold and Siluer, what is it not that thou doest compell the soules of men to buy and sell? *Tully.*

It is against nature, that we should increase our own riches & substance with the spoyle of other mens wealth. He

Hee that hordeth vp money, taketh paines for other men.

It is a rare Miracle for money to want Maſter, *Bias.*

As the Touch-ſtone tryeth Gold, ſo Gold tryeth the minds of men.

Hee is rich that liues content with his eſtate.

Multa loquor: quid vis nummis præſentibus opta. Si veniet, clauſum poſſidet arca louem.

Difficile eſt virtutes eum reuereri, qui ſemper ſecunda fortuna ſit vſus, Cicero.

Of CHANGE.

Deſ. *Change is generally any alteration, either of times, ſtates, ſtudies, opinions, or any other faculties whatſoeuer.*

THE whole World is nothing but a ſhop of change, for riches wee exchange pouerty, for health ſickneſſe, for pleaſure ſorrow, for honours contempt; briefly, it is nothing elſe but change, whatſoeuer chanceth vnto vs.

There is no change more certaine, then the change of life to death, *Crates.*

There is no better change, then for a man that hath beene lewd, to become honeſt, and for a woman that hath beene as laſciuious as *Lais*, to wax as repentant as *Magdalen.*

The

The vnstayed and wandring mind of man is neuer wise.

Who changeth Peace for Warre, hath all miseries layd open to his eyes, his Goods spoyled, his Children slaine, his Wife rauished, his Cattell driuen away briefly, himselfe made most miserable to behold his vnhappinesse.

Change doth euert the good, and erect the bad, preferre the faithlesse, and confound desert.

Change seldome brings better chance, but very often worse.

The day by course changeth to night, the night likewise changeth to day; the Summer to Winter, Youth to Age, and Prosperity to Aduersitie.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produceth her increase.

Hee that by the chance of Fortune, mounteth higher then hee should, must arme himselfe with patience to descend lower then he would.

Change in all matters except they bee mischieuous, is most dangerous, *Xenoph.*

Change

Change of Honour is Enuies marke.

He is no where, that is euery where.

The Plant neuer proſpereth, which is often remooued, *Seneca.*

Change and inconſtancy ſpring from the lightneſſe of the mind, *Greg.*

What was done, is done againe, all things doe change, yet vnder the Cope of Heauen there is no new thing, *Syrach.*

Euery thing holds the name of the place whence it commeth, yet all things feele change howſoeuer it commeth.

As there is nothing more certaine then the change of life, ſo there is nothing more vncertaine then the time when it will chance.

Good things quickly paſſe away, and worſe ſucceed, *Seneca.*

The pureſt thing that is, may bee changed betwixt euening and morning.

What by deſtiny is decreed, man cannot change or preuent.

The change of opinions breedes the change of States, and continuall alterations ſet forward ſubuerſions.

Cum fortuna manet, vultum ſeruatis amici;
Cum cecidit, turpi vertitis ora fuga.

Cla-

Clarissima olim urbes tunc nihil sunt, quæ nunc maximè superbiunt, eandem aliquando fortunam experientur, Demost.

Of Povertie.

Defi. *Powertie is a tribulation, or want of such necessary things as belong to our lines and estate, through which wee are brought to mis-hap and misery.*

AS Kings haue honour to countenance their actions, so poore men haue honesty to direct their liues.

Pouerty is as glad to creep to credit as dignity; and the humble thoughts that smoke from a poore mans Cottage, are oft as sweet a Sacrifice to the gods, as the perfumes in the Palace of a Prince.

There is no greater Pouertie vnto a man then to want Wisedome, whereby hee should know how to gouerne himselfe, *Plato*.

There is no fault in Pouerty; but their minds that so thinke it, are faulty.

Pouerty is a branch of Temperance, and Penury a compendious obseruation of the Lawes, *Stobæus*.

If thou wilt liue after nature, thou shalt neuer be poore, if after thine owne opinion, thou shalt neuer be rich.

Po-

Pouerty is the Mother of Health.

Pouerty is the Mistris of Philosophy.

The miserable lacke of the poore man, and the superfluous substance of the rich man mooueth much discord among the people.

A noble mind refuseth no danger, if once he perceiue himselfe assaulted with Pouerty.

Pouerty causeth good mens children to be vertuous, so that they attayne to that by Vertue, which others come vnto by riches.

Riches are painfull to Fooles, and Pouertie pleasant to the wise.

He neuer accounteth of Prosperity, that hath not before beene pinched with Pouerty.

He is not poore that hath little, but he that desireth much, *Bias.*

To liue poorely and honestly, is better then to liue richly and wickedly.

Pouertie is the father of innumerable infirmities.

Aduersity is the tryall of the mind, and mis-hap the ballance of the thought.

Pouerty is the Mother of Ruine.

Ne-

Neceſſitie is a ſore penance, and extremitie is as hard to beare as death.

Need teacheth things vnlawfull, *Seneca.*

Pouerty, Want, Extremity, and Misfortune, are all eaſie to be borne, if they be tempred with content, *Thales.*

To write to our better, is of neceſſitie, to write to our equall, is of will, to write to our inferiour, is of pure vertue.

The rich doth reuenge himſelfe with Armes, the poore with Teares, *Guevara.*

It is ſome comfort in miſery, to know the worſt of our miſ-haps, *S. P. S.*

In aduerſity rich men ſhould giue remedie, and wiſe men miniſter comfort by good counſell.

It is a thing very common vnto a man afflicted, to ſeeke the company of another in like trouble.

There is no man in ſo wretched condition, but he hopeth to grow better, neither is there any man ſo ſet aloft, but he may doubt a ſuddaine fall, *Iſocra.*

Hee ought not to bee diſmayed, that from a high Eſtate is deſcended to a low Degree, neither ought hee to glory or grow proud, that from a baſe Eſtate is aduanced to Promotion.

As

As riches is the mother of pleasure and delight, so pouerty is the nurse of sorrow and calamitie.

Want is the enemie to desire.

In al estates a meane must be obserued; to liue warily increaseth treasure, but to liue wastfully causeth pouerty, *Protog.*

Pouerty is no hinderance to wisdome.

Poore men are like little shrubs, that by their baseneſſe escape many blasts, when high and tall Cedars are shaken.

Where poore intreat and cannot obtaine, there rich men command, and will be obeyed, *Sener.*

Mishap is the true touch-stone of friendship, and aduersitie the triall of friends.

Happie is that mishap where we passe into greater perfection.

Pouerty that contenteth is great riches.

Care not for pouerty, sith no man liueth so basely as he was borne, *Saluſt.*

It is giuen onely to a wise man to be content in pouerty.

Suffer that with patience which thou canst not auoid, and be not displeased at thy poore estate.

The beggers crutch ſerueth him bo
toleane vpon, and to fight withall.

Patiently ſhould that be borne, whi
no ſtrength can ouercome, nor counſ
auoid; whether it be pouertie to pin
the body, or aduerſitie to croſſe t
mind.

Pouerty poſſeſſed in ſafetie, is bett
then great riches enioyed with muc
feare.

When a man is plagued with pouert
& ſickneſſe, both ioined together, with
out any ſuccour or eaſement, then riſet
in him an intolerable griefe, a fire no
able to be quenched, a ſorrow witho
remedie, and a tempeſt full of wracks.

Pouerty is a vertue of it ſelfe, *Dieg.*

Hee liueth in moſt wretched eſtate o
beggery, that is not indued with an
good qualitie.

*Si ad naturam viuas, nunquam eris pauper: ſi
opinionem, nunquam eris diues: exiguum natura
ſiderat, opinio immenſum,* Seneca.

O vitæ tuta facultas!
Pauperes anguſtiq; lares; ô munera nondum
Intellecta Deûm!

Of Banishment.

Def. *Baniſhment is a putting away, or driuing*

of any man, either from the place where he ought and should inhabit, or from thence where he tooke delight, and desired to dwell.

FOr sin was mā thrust into the world, therefore his life in it is banishment.

No banishmēt is sweet, but the banishment of a righteous soule frō the prison of a world-wearied body, *Stobæus.*

Banishment is there, where is no place for vertue, *Cicero.*

The banished man without a house to dwell in, is like a coarse without a graue to rest in.

It is better for a man to be banished his countrie with wise men, then to liue there still amongst fooles.

He that denieth himselfe to his Country, is in banishment already.

Whereſoeuer a man liues well, there is his country, *Cicero.*

A chaste eye exileth licentious lookes.

Good fortune attēds not euery great estate, nor euil chāce euery exiled person.

To stuffe thy cofers with coyne, is to commit thine honor to exile, *Mar. Aur.*

True happinesse is neuer had till after death, nor exile welcome, but in death.

It is a needleſſe queſtion to aske a ſicke man, if he be willing to haue his health, or an Exile, if he would be called from baniſhment.

Death and baniſhment come ſoone enough, if ſlow enough.

There is more ſorrow in loſing a mans own country, then in conquering a world of other nations, *Themiſt.*

Sweet is reſt after long pilgrimage, and great is the comfort that a baniſhed man takes at tidings of his repealement.

It is the nature of man to loue thoſe things deareſt, which are baniſht fartheſt from him.

Hee that in the morning is proud of his poſſeſſions, may happen ere night to be baniſhed from his pleaſures.

Beauty and youth once baniſhed, are neuer repealed.

The comfort of fugitiues is, that there be many fugitiues.

Care followeth a fugitiue perſon euen as a ſhadow followes the body.

Exilium terribile eſt ijs, quibus quaſi conſcriptus habitandi locus, non ijs qui omnem orbem terrarum vnam vrbem eſſe dicunt, Cicero.

Priuari patria magnum malum eſt, ſed maius quàm ſermone.

Of Absence and Presence.

Def. *Absence is the departing or losse of a friend, or any other obiect wherein we take delight; and presence is the continuall company of the party with whom we desire to be most conuersant.*

ABsence in loue makes true loue more firme and constant, *Niphus.*

We neuer know how profitable the presence of a friend is, vntil we haue felt the want of his absence for a time.

The absence of friends is the presence of griefes, *Bias.*

As contraries are knowne by contraries, so the delight of presence is knowne by the hell of absence.

Man separate from money, is like a soule separated from a body.

The griefe of vnwished absence is worse then the wound of a stubborne launce.

A tedious presence decaies loue, and a long absence forgets true familiaritie.

Absence puts off happinesse, and time alters resolutions.

When thought absents it selfe from truth, the soule presents her selfe to sin, *Demost.*

The euils got by abſence, wiſedome recureth.

Take heed of ſpeaking ill of the abſent.

The ſolitarie man is either a god or a beaſt.

Life and faith once abſented, neuer returne.

The faireſt preſence is but a dunghill couered ouer with white and purple.

Infamie is neuer abſent from arrogancie, *Diogenes.*

Men gaine their deſires by trauell, ſuſtaine them by thought, and are abſent from them by annoyance, *Ariſtip.*

The preſence of one day blameth the abſence of another, but the laſt ſhall giue iudgement of all that is paſt.

The abſence of puniſhment, is no pardon for tranſgreſſions.

Non una eademq; moleſtia eſt rerum præſentium & abſentium, Eurip.

Diſtantia loci non ſeparat amicitiam, ſed operationem.

Of Acts.

Deſi. *Acts are the monumentall deeds of our liues and our actions are the Enſignes, by which is knowne the perfectneſſe of our good or euill liuing.*

ALL the praiſe of inward vertue conſiſteth in outward action, *Cic.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A ſilent deed is better then an vnprofitable word.

Neither can good words colour a bad action, nor bad words depraue frō a good action.

Shape beautifies an Image, and good actions commend a man.

Actions are by ſo much more manifeſt then words, by how much the eyes are ſurer witneſſes then the eares.

It is an argument of too much weakeneſſe, to remember what ſhould haue beene done.

In action a man doth not onely benefit himſelfe, but profit others. S.P.S.

God would neuer haue deliuered a ſoule into the body, which hath armes and legs (onely inſtruments of action) but becauſe it was intended the minde ſhould imploy them.

There must not onely be in a man's mind of charitie, but also distributing hands, *Ambr.*

Action is the matter of vertue and honor.

By the actions of a good man we adiudge alwayes the excellẽcies of his life.

An imperfect man by one perfect good action gaines a liberall name of goodnes.

Speech is one of the greatest actions, which makes manifest the prudent vertue of the soule.

All new actions seeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then to get a friend, *Ouid.*

Presumptuous boldnesse is a base action in the eyes of thy betters.

So loue as thou mayst hate, so hate as thou mayst loue, and both without challenge.

The end of euery thing is the triall of the action.

Conscientia bene actæ vitæ, multorumque benefactorum recordatio iucundissima est.

Exercitationes virtutum in omni ætate mirificè efferunt fructus.

Of

Of Praise.

Def. *Praise is an exalting, or lifting vp to honour, either the good parts we behold in others, or those excellencies with which our eyes (tickled by delight) are enamoured.*

THere be many that in words are ready to praise that which is good, and few that in works are willing to follow the same.

It is better to be prayſed for true ſpeaking, then to be honoured for flattering and lying.

For a man to prayſe too much his owne writing, is nothing els but to giue men occaſion to ſpeake euill both of him and his works.

As it is ſeemely for a Philoſopher, and a wealthy man to prayſe the profits of peace; euen ſo in his mouth it is vncomely to prate of the perils of warre.

Perfit praiſe and felicitie conſiſteth in a contented life, and a happy death, *Solon.*

Praiſe beſtowed on an vnworthy perſon, is a manifeſt ſigne of flatterie.

Praiſe is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſtie.

Nothing

Nothing deſerueth commendation vnleſſe it be vertuous.

Praiſe encourageth the ſpirit to do great and mighty things, and nourſheth true vertue where it is begun.

Commendations make the labor light, the wit ſtudious, and the hope rich.

Three things are commendable in a Scholler, ſilence in his tongue, diligence in his reading, ciuilitie in his behauiour.

He which often praiſeth one, abuſeth himſelfe, confirmeth an error, and proueth in the end a lier; and he which is praiſed, becommeth a great deale more vaine; *Auguſt.*

Praiſe is the hire of vertue, *Cicero.*

Too much praiſe is a burthen.

Amongſt all the praiſes of *Lucullus*, he deſerued moſt by this anſwere; I had rather, ſaid he, deliuer one Romane fro the hands of an enemy, then enioy all the riches of mine aduerſaries.

Pompey being growne to the height of his fortune, & exalted by many prayſes and victories, was then pretily checkt at his departing out of Athens, *Quantum hominem te eſſe noſti, eatenus es Deus.*

He

He that praiſeth a man openly, will not ſtick to flatter him ſecretly, *Dioge.*

To doe good to the poore, is a double praiſe, becauſe a double ſacrifice, one to God, another to man.

Moſt praiſe-worthie is the good nurture that can amend a bad nature.

Vertues beget praiſe, and praiſe begets honor and authoritie.

Nothing is more vncertaine then praiſe, for what one day giues vs, another day takes away from vs.

It is greater praiſe to help the helpleſſe, then to maintaine the needleſſe.

In doing that we ought, deſerues no praiſe, becauſe it is duty, *Auguſt.*

If another man praiſe thee, yet remember thou to be thine owne iudge.

All things that are good, haue euer the preeminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue, *Seneca.*

To be praiſed of euill men, is as euill, as to be praiſed for euill doing.

Neuer praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe-worthy.

The

The praise of our ancestors, is a light to their posterity, *Salust.*

When they offered to *Titus* a crowne of gold, together with great praises for taking *Ierusalem*, he said, that he himself was not the author thereof, but God.

Neuer challenge vnto thy selfe the praise of another mans inuētions, *Mar. Aurel.*

He that praiseth any man because he is a Gentleman, praiseth his Parents also.

As they which vnwillingly seeme to haue but little themselues, so they which praise other men slenderly, seeme desirous to be praised themselues, *Iustin.*

It is a point of flattery to praise a man to his face.

Be neither too hasty to praise, nor too forward to discommend any, *Anaxag.*

There is no day so cleare, but it hath some cloud, nor any praise so complete, but it is subiect to the scandall of the enuious.

Si laus allicere nos ad rectè faciendum non potest, nec metus quidem à fœdissimis factis potest auocare, Cicero.

Laus vbi noua oritur, etiam vetus admittitur.

Of

Of Aide.

Def. *Aide generally is any reliefe or succor, chiefly in our extremities; and is the greatest vpholder of abilitie when it is most weake and desperate.*

Sorrow is so hard of beliefe, that it refuseth all aide, imagining truth to be dreames, and dreames to be truth.

Fatall is the aide that brings vs to the ascent of a Crowne, from whence men come not downe, but fall downe.

The ouer-spreading pompe of aide or might doth darken weakenesse, and debase his violence, *Archim.*

Sorrow makes silence her best aide, and her best Orator.

Reuerent order will not aide iniquitie, or peruert right.

Offences vrged in publique, are made worse, and expell aide.

The shew of iniustice aids and aggrauates despight, *Hermes.*

The multitude which looke not into causes, rest satisfied with any thing which is aided by the lawes.

Feare casteth too deep, and is euer too wise, if it be not aided by some resolution.

One

One man is borne to help another as farre as abilitie will serue.

To help the weake is charitie, and to aide the mightie, presumption, *Greg.*

A doubtfull minded man can neuer endure to be aided by any vsual meane.

The aid of the Spirit is faith, by which a man is deliuered from a second death.

The grace and law of the Spirit, furnished with the aide of God, iustifieth the wicked, reconcileth the sinfull, and giueth life to the dead.

Wisedome and learning are the two chiefe aides to vertue and good conditions.

Law is the Queene of immortality, and aide the Lord, which restores the oppressed.

Wise men are not ayded by the Lawes of men, but by the rules of vertue, *Solon.*

Euill aide, and inconstant loue, is like the shadow of a cloud, which vanisheth as soone as it is seene.

Honest assistance is without hurt, without hate, and without penury.

The aide of a friend in Law, is halfe an end to the Law.

He is rash-witted, that presumeth too much vpon his owne power.

God giueth his wrath by weight, and mercy without measure, *Erasmus.*

To trie the aid of friends, is to proue the hope of fortunes.

Hee is a monstrous foole, that will presume to flie with the aide of waxen wings.

Homo homini, quicunq; sit, ob eam ipsam causam, quòd homo sit, consulere debet.

Nihil habet alicuius fortuna melius, quàm vt possit: nec natura, quàm vt velit seruare plurimum, Cicero.

Of Meane.

Defi. Meane is the mediocritie and best part of any action, and must be vsed in all things: it containeth the full effect of prudence touching gouernment, and tranquillity concerning the soule.

THe difference of good or bad consisteth in mediocritie, or a meane in all things.

Curiosity and extremity banished man from the first modesty of his nature.

Nothing too much, nothing too little, preserueth a meane in all things.

The meane estate is the best estate, indifferent equality, is safest superiority.

He that ſtarueth for drinke by a fo
taine ſide, hath no meane in his miſe

The meane loue is the ſureſt loue
loue extremely, procureth either d
or danger.

Of two euils; the leaſt is to be cho
for that is the meane to well chooſin

The more men are threatned, the g
ter meanes they ſeeke for their ſafeti

Firſt to become a Seruant, is the
meane to be a Maſter, *Diogenes.*

As ſtormes wither flowers, ſo p
confounds meane callings.

All men muſt till and ſow before t
can reape, and the meaner man, the m
painefull in his labour.

The ſmalleſt haire hath his ſhado
and the meaneſt eſtate his riſing a
downe-falling.

Fire is neuer without ſmoake, nor
tremitie without croſſes.

Mountaines hauing too much
the Sun, are burnt, Valleys hauing
little heat therof, are barraine, but
places as hold a meane are moſt fruit

Of all the parts in muſike the mea
is the ſweeteſt.

He that keepeth a meane in his Dyet, all neuer ſurfet.

The increaſing of paſſion, multiply-th complaints.

Extremity harbours where meane is ot kept.

Cruell men haue cruell deaths, where emperate perſons out-liue Nature.

Meane thoughts excell ambitious erdes.

Wiſe-men temper their actions to the me, and hold a meane in all matters.

The faireſt Flowre may wither, and he higheſt hopes decline by misfortune.

The meane Cottage of a Swaine, ands in more ſafetie then the Palace of Prince.

Standing water is worſe then the run-ing Riuer, and idle ambition more dan-erous then meane induſtry.

The Mouſe which hath but one hole, eaſily taken, and hee that hath but ne meane to reſiſt harme, is quickly uerthrowne.

Where there is no Meane, there is no Order, and where Proportion is not ept, there is ſpeedy Confuſion.

Ere mischiefe come, the meanes to preuent it ought to be prouided.

Est modus in rebus, sunt certi denique fines,
Quos vltra citraque nequit consistere rectum.
Suus cuique modus est, tamen magis offendit medium quàm parum.

Of Labovr.

Def. *Labour is (or ought to be) the honest recreation of the mind, and that industrious worke-maker, which buildeth our knowledges, and makes them absolute by exercise of good Letters and continuall trauell in the Sciences.*

IT is not freedome to liue licentiously, neyther is it liberty to liue without labour.

Labour is a mortall enemy to loue, and a deadly foe to fancy.

Great labours require sometimes to be eased with honest pastimes.

That which is done slowly, is neuer done willingly.

Take good aduisement ere thou beginne, but the thing once determined, dispatch with all diligence.

Labour is a burthen that man vndergoeth with pleasure, *Cicero.*

A man that doth all he can doe, doth what he should doe.

By diligent and laborious examination of things past, we may easily fore-see things to come.

Hee that endureth labour, shall taste the fruit of his trauell, *Agisip.*

As nothing mounteth swifter then fire, so nothing atchieueth sooner then labor.

Hee that endeuoureth, attayneth, hee that neglecteth, repenteth.

All errours by labour are cured, huge Mountaines leuelled, and weake wits refined.

The hope of a good reward is a great incouragement to Labour.

Immoderate Labours doe weaken the body, but a temperate kinde of exercise conserueth the same in health.

As the sweetest Rose groweth vpon the sharpest prickles, so the hardest Labours bring forth the sweetest profits.

As brightnesse is to rustinesse, so Labour excelleth Idlenesse, *Thales.*

No worthy act can bee accomplished without paine and diligence.

No profit is denyed to the painefull person.

By vse & Labor, a man may be brought to a new nature, *Demost.*

Labour in youth, waxeth ſtrong with hope of reſt in age.

Diligence is the Miſtris of Learning, without which nothing can eyther bee ſpoken or done in this life with commendation, and without which it is altogether impoſſible to prooue learned, much leſſe excellent in any Science.

Docility gotten by induſtry, though it be hard in conceiuing, yet once obtained, it is ſeldome forgotten.

Too much diligence breedeth ſuſpition.

The God which is immortall, doth, as it were, ſell all things vnto vs for our labour and trauell, *Cicero.*

Without care and diligence no Eſtate can proſper.

Thoſe Studies which ſeeme hard and troubleſome in youthfull yeeres, are made right pleaſant reſts in old age.

There is nothing ſo hard, but diligence and labor may make it ſeeme eaſie, *Virg.*

Nothing cauſeth a man more diligently to doe his dutie, then to thinke what hee would require of him that is his Seruant.

As

As to euery ſtudious man diligence is a Mother, ſo negligence is a Stepdame to all Learning, *Boetius.*

There is nothing that ſooner maketh a Horſe fat, then the watchfull eye of his Maſter, nor any thing maketh a Land more fertile, then the diligent labour of him that oweth the ſame.

By Danger, Dread, and Doubtfulneſſe, Diligence is greatly hindered.

Qui ſtudet optatam curſu contingere metam,
Multa tulit, fecitq; puer ſudauit & alſit.
Si quid feceris honeſtum cum labore, labor abit, honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet, voluptas abit, Cicero.

Of Gladnesse.

Deſ. *Gladneſſe or pleaſure, is properly called that delight which moueth and tickleth our ſenſes: which quickly ſlideth and ſlippeth away, and for the moſt part leaueth behind it occaſions rather of Repentance, then of calling it againe to remembrance.*

OVr pleaſures are inductions to our griefes.

Oft hath a Tragicke entrance happy end.

Gladneſſe with griefe continually is mixt.

Sorrow foregoing, gladnes graceth it.

There is nothing more to bee reioyced

ced at then a good and quiet conſcience, which at the latter Day ſhall be a Witneſſe to iuſtifie, and not to condemne vs.

The gladneſſe of the heart addeth length to our life, but ſorrow of life haſtens death.

Bee glad of that day, wherein thy tongue hath not miſ-ſayd, and thy heart hath repented thy ſinnes.

Diſordinate laughter cauſeth death, and violent pleaſures mighty dangers.

All men are glad to ſee their riches increaſe, but few men are diligent to amplifie their Vertues, *Crates*.

All worldly gladneſſe rideth vpon the wings of Time, and, but in Heauen, no perfect ioy is found.

Be not glad of thine enemies fall, for hee that ſitteth ſureſt, may be ouerthrowne.

It is better to enter the Houſe of mourning, then the Habitation of gladneſſe, *Orig*.

Sith ioyes are ſhort, take gladneſſe when it comes, for ſorrowes head-long follow one another.

Pleaſures whiles they flatter a man, they ſting him to death. After

After the delectation and pleasures of the body, followeth the destruction of the flesh, *Mar. Aurel.*

Pleasures vnbrideled, carry a man head-long into all licentious liuing.

Pleasures bring losse and dammage to the party that too much delighteth in them, they ingender in his mind sorrow, forgetfulnes of wisdome, and insolency.

The sweet and simple breach of heauenly gladnesse, is the easier to bee altered, because it hath not passed thorow worldly wickednesse, nor feelingly found the euils which euill carryeth with it.

He that is giuen to pleasure, iudgeth all things, not according to reason, but according to sense.

Gladnesse is the Booke of all euils, quenching the light of the soule, hindering good counsell, and turning men aside from the way of Vertue.

Pleasure is so much more odious, by how much more she hideth her venome, vnder the garment of good liking.

Pleasure is a certaine exultation, or an exceeding reioycing, sprung of the euents of things desired.

Pleaſure amongſt Vertues, is like a Harlot amongſt honeſt women; for by her flattery ſhe deſtroyeth man, *Cicero.*

Pleaſure is of two ſorts, one is ſaid of honeſt and good things, the other of diſhoneſt. In reſpect of honeſt things, it is called *Voluntas*, in reſpect of diſhoneſt, it is called *Voluptas*.

The companion of pleaſures is paine.

A wiſe-man ought not to bee puffed vp with pleaſure, for it is the food of filthineſſe, it killeth the body, weakeneth the iudgement, and taketh away our vnderſtanding, *Ariſtotle.*

He is not worthy the name of a man, that ſpendeth a whole day in pleaſure.

Qui minus deliciarum nouit in vita, minus timet mortem.

Gaudia principium noſtri ſunt ſæpe doloris.
Gaudia non remanent, ſed fugitiua volant.

Of Libertie.

Deſ. *Libertie is that freedome and happineſſe, which bringeth the ſoule to his contentment and ſatisfaction, after the troublous pilgrimages, trauels and bondages of this World. Or otherwiſe to liue as a man liſt.*

THrough too much Liberty, all things run to ruine and confuſion.

Liberty in the minde, is a ſigne of good-

goodneſſe: in the tongue, of fooliſhneſſe, in the hands, of theft, in our life, want of grace.

Nothing corrupteth more then Liberty, for it maketh the Sonne deſpiſe his Father, the Seruant his Maſter, and the Citizen his Magiſtrate.

Hee is to bee counted free, that ſerues no looſeneſſe or infirmitie.

No man truely liueth at Liberty, but he that liueth vertuouſly.

The wiſe-man that hath the reine of his owne wit reſtrayned in the hands of his diſcretion, is onely free.

There is a naturall diſcord betweene Tyranny and Liberty, *Demoſt.*

Hee enioyeth the ſweeteſt Liberty, that hath a quiet Conſcience, *Greg.*

Vertue only yeeldeth men Libertie; ſinne yeeldeth ſhame and ſeruitude.

If the Liberty of the Commons bee not reſtrayned, the Common-wealth will be deſtroyed.

A mans mind may be at perfit Liberty, though his body be fettered with irons.

Life loſt for Liberty, is a loſſe full of Pietie.

It

It is better to dye a miſerable life being at Liberty, then to liue a magnificent ſlaue in continuall Bondage.

Too much Liberty is a little Bondage, and too great Bondage haſtens ſpeedie Liberty.

A conſtrayned will ſeeketh euer oportunity, to ſlip his head out of the coller.

No man liues happily, if hee want the freedome of Liberty.

Death ought to bee preferred before ſeruile Slauery and Bondage.

It is a hard thing to moderate a man much giuen to Liberty, or to put a bridle to wanton affections.

He that hath Liberty to doe more then is neceſſary, will oftentimes doe more then is tending to honeſty.

Where Liberty is giuen to offend, ſin is ſo ſweet to the fleſh, that there is no difference betweene men and beaſts, but that men doe exceed beaſts in beaſtlineſſe, *Hermes.*

Hee is to bee thought free, that is not a Bond-ſlaue to iniquity.

Ille mihi non videtur liber, cui mulier imperat, cui lex imponit, præſcribit, iubet, vetat quod videtur:

qui

qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit, dandum eſt: ſi vocat, veniendum: ſi eliciat, eeundum: ſi minetur, extimeſcendum.

Non poteſt paruo conſtare libertas, hanc ſi magno eſtimas, omnia paruo æſtimanda ſunt.

Of Serving.

Defi. *Seruing, or ſeruitude is a certaine ſlauiſh bond of conſtraint, by which eyther for commoditie or loue, men bind themſelues to the will of others, making themſelues ſubiect to controlement.*

TO ſerue or obey well, is a great vertue, and proceedeth of Nature, which being good, is holpen by Education.

It is as neceſſary for him that ſerueth, as for him that commandeth, to be honeſtly minded.

Seruants muſt bee obedient to their Maſters, whether they be courteous or froward, *Plato.*

Nature, and the Lawes which preſerue Nature, bind men that will be Seruants, to ſtrict obedience.

The Seruants of Wiſedome, are the Righteous of the Church, and their Offſpring is Obedience.

Seruants ought with patience to beare the corrections of their Maſter, *Chilo.*

A crafty Seruant ruleth his Maſter.

The bondage of a wiſeman is liberty, *Auguſt.*

The Seruant that dutifully honoureth his Maſter, ſhall in time to come, finde loue and obedience in his owne houſehold.

The onely fruit of ſeruice, is loue and reward, and the pleaſure thereof, humility and obedience.

The firſt duty in a Seruant, is willingneſſe to learne whatſoeuer is neceſſary; the ſecond, faithfulneſſe, in performing truely whatſoeuer belongeth to his dutie; the third, carefulneſſe, in ſeeking all honeſt meanes to profit his Maſter; the fourth, ſilence in tongue, in not replying againſt his Maſters ſpeeches.

There ought to bee in a Seruant double ſilence, the one, in not replying, or contradicting; the other, in not reuealing abroad what his Maſter doth at home.

Seruants ought not to obey with eye-ſeruice onely, but alſo with ſingleneſſe of heart.

It is a moſt commendable Vertue in a

a Seruant, to know how to obey well.

A Seruant once made malapert, and sawcie, will alwayes after kicke at his dutie, and scorne the controlement of his Master, *Ana.*

Looke what kind of seruice a Seruant doth vnto his Master, the like shall surely bee requited when hee keepeth Seruants himselfe.

Honest and gentle Masters, haue commonly proud and stubborne Seruants, whereas a Master sturdie and fierce, is able with a little winke, to command more dutie, then the other shall with many words, *Aurel.*

Princes must be serued both with life and goods, and that is personall seruice of euery naturall subiect.

All men must be subiect to Principalities.

Men are bound to obey Magistrates, although they command things contrary to publike profit, except it be in such things as are contrary to the Lawes of God.

Seruing iustly is a seale of Obedience, and a testimony of an vpright Conscience, *Chry.*

Ty-

Tyrants are termed the scourges of God.

It is Treason against GOD and man, for the Seruant to offer violence to his Master, but most damnable for a Subiect to touch the Lords Anoynted.

Nihil est fœdius seruitute: ad decus & libertatem nati sumus, Cicero.

Si miserum est seruire, multò miserius est seruire is, quos non possis effugere.

Of OBEDIENCE.

Defi. *Obedience is the end whereunto Vertue tendeth, namely, when in all our actions wee obserue honestie and comelinesse: it is that which bindeth the soule, when fully and willingly, without force or constraint, we giue to euery one that which belongeth vnto him: honour to whom honour, reuerence to whom reuerence, tribute to whom tribute, and succour to whom succour belongeth.*

OBedience sheweth our Nurture, Rebellion our corrupt Nature.

The Common-weale is alwayes happy, where the Subiects are obedient, and the Magistrates mercifull.

Wicked men obey for feare, but the good obey for loue, *Aristotle.*

Seruants in word and deed owe dutifull Obedience vnto their bodily Masters. Where

Where reaſon ruleth, appetite obeyeth.

Nothing thriueth by ſtrife and contention, but all things flouriſh through Loue and Obedience.

Diſobedience proceedeth from negligence, for hee that gouerneth well, ſhall be obeyed well, but hee that giueth to his Seruants too much liberty, ſhall bee ſure to haue too much loſſe, *Theopompus.*

They commonly prooue the beſt Maſters, that haue beene the moſt obedient Seruants.

The Obedience of the Law, is the maintenance of the Law.

Treaſon hath no place, where Obedience holds Principality, *Plato.*

Whoſoeuer obeyeth his Superiour, inſtructeth his Inferiour, *Cicero.*

It is a certaine and infallible obſeruation, that the Sonne who hath irreuerently and diſobediently honoured his Father, is in his olde age plagued by his owne Poſterity, *Aurel.*

The humble and obedient gaine honour, but the ſtubborne and obſtinate reproofe.

The more obedient a man is, the more fauour he purchaſeth.

The

The blessednes of a Commonwealth, is the obedience of Citizens, *Stobæus.*

Onely Obedience enioyeth the merit of Faith, *Bernard.*

Obedience is the badge of Deuotion, the scale of Contemplation, the safegard of the Penitent, and the Schoole of the Ignorant.

To obey the Law, is to fulfill the Law.

The will obedient to Reason, neuer strayeth: but where men breake all bonds of duty, there follow all sorts of plagues and punishments, *Iustinian.*

Obedience is a Vertue due to God and Man; to God, as our Creatour; to Man, as our Superiour, *Bernard.*

Where reason ruleth, appetite obeyeth.

That Country is well kept, where the Prince knoweth rightly how to gouerne, and the people how to obey.

The King himselfe is Supreme head of all other Authority, and obeyeth no man, but Law onely.

If thou vanquish thy Parents with sufferance, thou shalt surely be blest for such Obedience.

He obeyeth infinites, that is a Bondslaue to his owne lusts, *Crates.*

Qui bene ducit, effecit vt recte eum ij quos ducit sequantur.

Flectitur obsequio curuatus ab arbore ramus,
Franges, si vires experiare tuas.

Of Opinion.

Def. *Opinion is a rule of the mind, containing our woe or pleasure; it is borne of wind, nurst with vnrest, and brought vp onely with imagination.*

OPinion makes men arme themselues one against another.

Opinion is one of the greatest pillars which vpholds Common-wealths, and the greatest mischiefe to ouerthrow them, *Pon.*

Opinion proceeding from a firme discourse of reason, purged from vanitie, is perfit iudgement.

Whatsoeuer opinion perswades vs to be perfit, being once approued, becomes most deceitfull.

Opinion neuer iudgeth rightly of any thing as it is indeed, but onely as it seemeth to be.

Opinion liuing in hope, pines in present, and lacketh what euer it hath.

Opinion is the torment of the mind, and the destruction of the body, vainly promising the rest which could neuer be enioyed.

Opinion draws on the ambitious with a vaine conceit of immortality, making possible impossibility.

The variety of opinions among the learned, begets both doubtfulnesse and feare in the ignorant, *Theophr.*

The opinions of Iudges haue heapt sutes one vpon another, and made them immortall.

Opinion leaues mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By Opinions chiefly is Maiesty and integrity of ancient iustice lost, *Crates.*

All sedition springs from opinion, and all sedition is euill, how honest soeuer the ground be pretended.

Opinion is the originall of disobedience, and disobedience is the beginning of fury.

The ground of the Romane ciuil wars was the diuersity of opinions betwixt the Nobility and the Senate.

The strength of false opinion is of such force, that it ouerthroweth the loue betwixt Man and Wife, betwixt Father & Childe, betwixt friend and friend, and betwixt

betwixt Master and Seruant, *Demost.*

To know the causes of false opinions, is the only meane to breake the strēgth, and root out the force of false opinion.

Profit, honour, losse and dishonour, are foure causes of disioyned opinions.

Great opinions alter not at one instāt, but leaue the strength by degrees, by little and little, except they be violent.

Dissimilitude being a diuersity of opinions in religion, is cause of ciuil warre.

The diuersity of opinions in subiects, is very dangerous to Estates and Soueraignes, *Phocion.*

It is impossible for any head to maintain an opinion cōtrary to the members.

Amongst men that are honest and vpright in life, & liue contented with their calling, there neuer hapneth diuersitie of opinions, nor ciuill wars of Religion.

Grauior & validior est decem virorum sententia, quàm totius multitudinis imperite, Cicero.

Vereor de viris doctis iudicare, ne quorum opiniones improbo, illos videor improbasse.

Of Credvlity.

Def. *Credulity is a certaine ground and vnfained trust which we repose in the obiect propounded to our imagination, it is also the destruction of doubt,*

and an animater of vs to those actions which we credit to be honeſt.

SO many men, ſo many mindes, and ſo many mindes, ſo many beliefes.

Credit is a conſtant truſt in ſuch things as are ſpoken, or couenanted.

Credit is a figure of faith, or that which faith it ſelfe is, and is breathed by the Spirit of God into the godly, *Beza.*

Credit or faith conſiſteth aboue all things in prayer and meditation.

True beliefe breedeth conſtancie in proſperitie, and patience in time of affliction.

A good life cannot be ſeparated from a good beliefe, *Auguſt.*

Beliefe failes, where Gods truth ſtands incertaine.

The way to increaſe credit, is firſt to haue credit.

The fruit of beliefe is made manifeſt by the loue we beare our neighbours, and by our patience in time of tryall.

True beliefe iuſtifieth; and that iuſtification is our redemption.

Credulous beliefe knitteth together the ioynts of a Commonwealth.

The

The man which conſtitutes Common-weales, preſerues them; faith firſt conſtituted them, therefore faith vpholds them.

No man beleeueth willingly more then he himſelfe liketh, *Chryſoſt.*

No gold is ſo precious as a faithfull friend, whom a man may boldly credit.

Mens credit ſhould be better then debts, for faith ſhould exceed oaths.

Slow beliefe is the hand-maid of wiſedome, *S.P.S.*

Vnexerciſed credit is ſickly, and vnknowne things are vnadmired.

Faith built vpon any thing but diuinity, is dead faith, and like a frame that hath no ſubſtance or continuation.

From faith comes feare, from feare hate of ſinne, and from hate of ſinne, euerlaſting ſaluation, *Ambr.*

In the greateſt danger, the greateſt credit is beſt deſerued.

Truth is the daughter of Time, and guide to all goodnes.

He that through cuſtome makes little account of his promiſe, may ſweare often, but ſhal ſeldome be beleeued, *Bias.*

Cuſtome without credit, is no better to be accounted of then old error.

Credulity is the onely aduantage of honeſt hearts. S.P.S.

It is as great a fault to beleeue euery one, as to truſt one, *Seneca.*

True faith in God, maketh innumerable ſtrong champions, and inuincible ſtomacks, not onely towards death, but alſo againſt all the moſt cruell deuices that can be found, to make death (if it were poſſible) more painfull then death, *Boetius.*

Credit is of greater worth then friendſhip, & friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocauſta Deus, ſed corda fidelia quærit.
Hæc qui dona gerit, lege beatus erit.

Of Secrecie.

Deſ. *Secrecie is a faithfull humor, which ſtrengthned by vertue, concealeth in deſpight of misfortune thoſe things which one knoweth may either profit his enemie, or preiudice his friend or Country.*

HE that knowes not when to hold his peace, knowes not when to ſpeake.

Gold boyleth beſt whē it leſt bubleth, and a flame preſſed down, enforceth the fire to ſmother, *Pacuuius.* Loue

Loue that is kept in ſecret, conſumes in ſorrowes: and the flames of fancy raked vp in ſilence, will both fire the ſenſes, and ſhrinke the ſinnewes.

He beareth his miſery beſt, that hideth it moſt, *Archim.*

As ſilence is a gift without perill, and containeth in it many good things; ſo it were better our ſilence brought our ſimplicity into ſuſpition, then to ſpeake either inconueniently, idlely, or vnneceſſarily.

Thoſe things which are vntold, are vndone, for there can bee no greater comfort, then to know much, nor any leſſe labour, then to ſay nothing.

Venus Temple is neuer ſhut, *Cupids* regiſter lies euer vnfolded, and the ſecrets of loue, if they be cõcealed, breed either danger by ſilence, or death by ſecrecie.

Better it is by ſpeaking little to make a ſmall skarre, then a deepe wound by much babbling.

Silence is a gift without perill, and a treaſure without enemies, *Phocion.*

Women are fitter to conceiue Children, then to conceale ſecrets.

By miſ-ſpēding treaſures we loſe welth, by diſcouering ſecrets, honor and life.

That which thou wouldeſt few ſhould know, keepe ſecret to thy ſelfe.

Silence is more ſafety then ſpeech, whē our enemies be the auditors, *Saluſt.*

In ſome place, at ſome time, & in ſome companie, it is better to be ſilent then talkatiue.

As the Viper is torne in ſunder when ſhe bringeth forth her little ones, ſo ſecrets comming out of their mouths that are not able to conceale them, doe vtterly vndoe and ruine ſuch as reueale them, *Lucian.*

We haue two eyes and two eares, but one onely tongue, and that ſo incloſed within the teeth and lips, betweene the braine and heart, ſeruing as their truchman, hauing about it the inſtrument of all the ſenſes, to the end ſhe put forth nothing, before ſhe haue taken counſell of the ſaid ſenſes her neighbours, and of the inward faculties of the ſoule, which are the vnderſtanding and reaſon, placed within the braine.

Wine deſcending into the body, cauſeth words to aſcend. In

In some causes silence is dangerous, as if any know of conspiracies against their Countrie or King, or any that might greatly preiudice their neighbour, they ought to discouer it.

As we must render account for euery idle word, so must we likewise for our idle silence, *Ambrose.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus: hoc illi garrula lingua dedit.
Non vnquam tacuisse nocet, nocet esse locutum.

Of Oath.

Def. *Oath is a perswasion or calling of God to witnes that our assertions are iust, true, and honest. And of oathes, some be lawfull, some vnlawfull: the lawfull oath is that which is taken before Authority; the oath vnlawfull is that which vainely without occasion is vttered.*

THe oath which is honest, is a proofe of fidelity, the violation whereof is impietie.

An oath is the foundation of iustice; and the truth, of incertainty.

It is better neuer to take God to witnesse, then to forsweare him in mockery, *Lactan.*

Oathes doe not credit men, but men their oathes, *Sophocles.*

It becommeth a man to keepe inuiolate

uiolate the oath which he maketh to his aduersaries, although mishap cause him to yeeld vnto it.

Through neglect in our oaths-keeping, we fill our soules full of lying.

The greatest fault that can bee in a Prince, is periurie.

Gods oath is the confirmation of his promise, *August.*

The bare word of a Prince ought to stand as an oath in Law, and his faith as firme as an Oracle.

To sweare and forsweare, is a vice so hatefull, that slaues themselues iudge it worthy of punishment, *Periander.*

Hee is vnwise that putteth any confidence in the promise of a common swearer.

He that accustometh his mouth to many oathes, procureth vnto himself many plagues for a punishment, *Sigismundus.*

As it is not necessarie to credit the oath of an Infidell, so it is not lawfull for a Christian to breake his vow, although it be made to a Saracene.

Traytors bewitcht with periury, feare not to betray themselues, so they may betray others.

Hee

Hee that layeth his faith in pawne, bindeth his ſafety, his honor, and his ſoule alſo.

Where faith is taken from oathes, iuſtice is ruined, loue wounded, and ſociety confounded, *Niphus.*

God in his iuſtice chaſtens periurie, euen from the cradle to the graue.

Fauour gotten by periurie, is honor wonne by infamie.

Sinne is puniſhed with repentance, but periury with damnation, *Quin.*

Vertue is neuer in the mouth where lauiſh oathes are reſident.

Scarcitie of oathes is a moſt bleſſed barrenneſſe.

The oathes vttered in fury, in calmes are repented with teares.

Wicked mens oathes are written in water, *Stobæus.*

Faith giues no honour to any oath, yet oathes broken, diſhonor faith.

To maintaine oathes, is to ſuborne blaſphemie.

Faith is the deuotion of the ſoule, and the redemption of the ſame, *Ierome.*

Wiſe men think more then they ſpeak, and

and to sweare, is the least part of their knowledge.

Solon tantam morum probitatem inesse hominibus oportere dicebat, vt non opus esset ligare iuramento.

Lycurgus catenus amicis & familiaribus auxiliandum esse dicebat, vt interim periurium non admitteretur.

Of Doubts.

Defi. *Doubts are any incertainties, or irresolute opinions of things whereby the mind is altogether vnsatisfied and perplexed.*

DOubt being a frensie of the soule, labouring to attaine the truth, confounds it selfe in it selfe.

The hurts are boundlesse which come by doubts and incertainties.

To rest doubtfull in religion, is worthy certainly of high punishment.

There is nothing more troublesome then doubtfull thoughts, *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, & whatsoeuer is contrary to faith; is cleane contrary to saluation.

Doubt proceeds from ignorãce, ignorance comes frõ brutishnes, & brutishnes

nes from want of vertue or wisedome.

As doubts declare men to be base-minded, so courage and resolution erect Princes.

The Scriptures are sufficient to dissolue all doubts in Religion; and not to beleeue them, is to perish by them.

By ouer-much trust in a mans owne wit, the greatest doubts are commonly conceiued.

Doubtfull presumptions, proue certaine confusions.

Loue is carefull, and misfortunes are subiect to doubtfulnesse, *S.P.S.*

Want of wit breeds doubt, and doubt leaues good things vnfinished.

Doubtfull and melancholy mindes are cheered with musike, but wise men with resolution.

He of necessity must erre, that of force must be doubtfull.

There is no greater shame, then for a man to be resolute in worldly actions, and yet wauering and doubtfull in the chiefe points of his religion.

He is worthy to liue alwayes in doubt, which doubts what no man els doubts, but he himselfe onely. To

To doubt or mistrust a man for his well-meaning, is the very next way to cause him change his minde into false-dealing, *Bias.*

There is great doubt of that mans wisdome, which is too much ruled by the will of a woman, *Marc. Aurel.*

To liue in doubt, is to liue in torment.

He that doubteth euery certainty, and admireth euery trifle, shall sooner bee laughed at for his folly, then commended for his discretion, *Bias.*

He that doubteth of that thing which he seeketh, shall neuer know when to finde that which he lacketh.

Whatsoeuer is well done, is aduisedly done, but whatsoeuer is ill, is doubtfull.

Doubts chase away friends, strengthen enemies, and slander all men.

The beginning of error is doubt, dreaming that our affects agree with the heauens.

Doubts are not ouercome with violence, but with reason & vnderstanding.

Whē doubts are known to be doubts, resolution is better esteemed.

Qui dubitat, neganti est proximus.

Dubi-

Dubitatio cogitationem significat iniuriæ.

Of Deniall.

Def. *Deniall is a refusall of anything propounded, or an Apostat-back-falling from a thing formerly affirmed, knowne, or taken.*

TO denie principles, is to denie truths, & to deny truths, is heresie.

To deny what we feare or desire, is to disproue our owne beliefes.

It is hard to deny to mourne, when nature commands vs to weepe.

Vertue rather denies wealth, then to enioy it by ill meanes.

Cloudes cannot couer secrecies, nor denyals conceale truths, *Demost.*

To deny the knot of Marriage, is to breake the bond of Saluation.

The strength of thunder ouerthroweth high Towers, and the back-sliding of Apostataes confounds Soules.

He that denyes compassion to the penitent, shall finde small fauour when hee himselfe asketh forgiuenesse.

Counsell confounds doubts, and dissolues false denyals.

Denyals make little faults great, and truth makes great faults indifferent.

The

The denyall of truth, is a ſickneſſe of the ſoule, which can neuer be cured but by the ſhame of reaſon, *Hermes.*

He which by denyall hath falſified his oath, ſhal hardly after recouer his credit.

There cannot be a greater folly, then to truſt him that will deny the truth for aduantage or promotion.

He getteth no profit, that denyeth the truth in hope of reward.

Wiſe men eſteeme many words and many lyes both alike.

He that wil inſtruct others in the truth, muſt neuer deny the truth himſelfe.

Common lyers need more then common wits, elſe will their tales be found double.

He that lyeth, (bearing the countenance of an honeſt man) by his outward ſhew of honeſty, ſooner deceiueth the ignorant, then many other, which ſeeme vnhoneſt.

He that dare preſume to make a lye vnto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate, *Thom. Aquin.*

To boaſt the denyall of truth, is more worthy

worthy of punishment then to tell lyes.

Beleeue not him which to day telleth thee a lye of another body; for hee will not sticke to morrow, to tell a lye of thee to another man.

There is no greater signe of wickednesse then open Heresie, *Ambros.*

Hee that obstinately denyeth the truth before men vpon earth, wilfully refuseth his soules health in Heauen.

Hee which denyes the motions of the flesh, makes good the Diuinity of the Spirit.

To keepe company with a notorious Lyer, is a meane to make thy selfe suspected when thou telleſt the truth.

The man that through vse and custome denyeth truth, and doth (as it were) make an occupation of lying, shutteth himselfe out from the company and presence of God, loseth his good name and credit amongst men, and most horribly ioyneth himselfe to the Deuill, yeelding all his endeuours, to the furtherance of infernall seruice.

Contra negantem principia, non est disputandum.

Qui semel à veritate deflexit, hic non maiore veligene ad periurium, quàm ad mendacium, perduci consuevit.

Of Repetition.

Def. Repetition is a repeating or rehearsing againe of things past, being eyther forgotten, or needfull for present vse and commoditie: it is also an vpbraiding of good turnes, or a wearisome tediousnesse.

TO repeat offences, is to make the committer ashamed of his faults.

Often to repeat one thing, is wearisome to the hearer, and troublesome to the teller.

Though the hearing of our sinnes repeated, be bitter, yet the perswasions to amendment is sweet.

Continually to vpbraid men with their misdoings, is the next way to make them become desperate.

God himselfe vseth to threaten vs, oftner then to smite vs; *Aug.*

Things oft repeated in memory, makes the memory more perfect.

As it is necessary to smite the Iron being hot, so it is needfull to repeat in priuate our owne sinnes, before they prove odious.

To repeate offences with penitence, is a likelihood of amendment.

There can be nothing so plainly repeated,

ted, but it may be miſtaken, *Terence.*

A wiſe-man will not haue one ſinne twice repeated vnto him.

Vaine repetition is an occaſion of dulneſſe.

To repeat one thing often, being needleſſe, is a ſigne of a ſlender capacity.

It is requiſite to know mens natures, before we repeate their diſgraces.

Time is the repeater of all things.

He which maketh repetition of his deceits, deſerues to be intãgled by deceits.

It is the property of Fooles and Children, often to repeat Prophecies.

Though it bee a fault generall for all men to ſinne, yet very few can endure to heare their ſinnes repeated.

The things that are moſt skant to bee gotten, are moſt deare of price, and the things ſeldome ſpoken of, are moſt deſired, *Plato.*

The beſt Garments grow olde with often wearing, and ſtrange reports waxe ſtale with too much telling.

Wals are ſaid to haue eares, when needleſſe repetition hath too much tongue.

The often repeating of our faults, to

our ſelues in priuate, cauſeth more care in our actions publike.

We muſt be content to heare what we would not, when wee forget our ſelues, and doe that which we ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an iniury receiued, makes manifeſt that the fact is not freely forgiuen.

It is more commendation for a man to be ſilent, then to make repetition of his good deeds performed, *Aurel.*

Too much of any thing changeth the nature of euery thing, *Terence.*

Fire were not to be counted fire, if it wanted heate, nor vertue to bee knowne without repetition.

Qui vetera argumenta verbis nihil mutatis reptunt, auditores faſtidio enecant.

Non vnum hodie, cras aliud, ſed ſemper idem.

Of Offence.

Deſi. *Offence is any iniury or indignity offered, either in ſpeech or act, whereby either life, or reputation, is called into hazard, making the World in doubt of their vertue.*

VNiuſt offences may eſcape for a time without anger, but neuer without reuenge. It

It were better for a man openly to bee hurt with his enemies Sword, then ſecretly to bee wounded with euill ſpeeches, *Tha.*

Of little meddling commeth much reſt, and of licencious talke, oft-times enſueth much vnquietneſſe.

There is no ſufficient recompence for an vniuſt ſlander.

A fault once excuſed, is twice committed.

A falſe report is a wilfull lye.

Light heads and ſharpe wits, are moſt apt to inuent ſmooth lyes.

When the tongue babbles fondly, it is a token that the heart abounds fooliſhly.

As a Traytor that clippeth the Coyne of his Prince, maketh it lighter to bee wayed, but neuer the worſe to bee touched; ſo hee that by ſiniſter reports ſeemeth to impayre the credit of his friend, may make him lighter among the common ſort, (who by weight are oftentimes deceiued) but nothing impayreth his good name with the wiſe, who try all Gold by the Touch-ſtone.

If thou ſpeake what thou wilt, thou

ſhalt heare what thou wouldeſt not, *Bias.*

The greateſt barkers are not alwayes the ſhrowdeſt biters, and it is farre eaſier with words to obtayne the victory, then with deeds to attaine the conqueſt.

To a vertuous mind, an iniurious word doth more hurt then the wound of a ſword.

In the body of man, the moſt neceſſary member is the heart, the goodlieſt inſtruments are the eyes, the parts moſt delicate are the eares, and the thing wherein moſt danger is, is the tongue, *Thales.*

Nature teacheth vs to ſpeake well, but wiſdome teacheth to ſpeake in fit time.

Epimenides the Painter, after his returne from Aſia, being enquired of newes, anſwered, I ſtand here to ſell Pictures, not to tell tydings.

There is no better Philoſophy, then for a man to learne ſilence.

The Lycaonians had a Law, that if any ſtranger ſhould enter diſcourſe with the Miſtris of the houſe, hee ſhould for his offence haue his tongue cut out.

The authours of offences and iniuries, are Lyers, *Plut.* A-

Amongst the Romanes it was held a great infamy, for a man to prayse the good Wife of the House.

The eyes, hands, and feet ought not so soone to bee subiect to the penalty of the Law, as the tongue; because they are members for cõmon vse; but the tongue, the instrument of vanity and villany.

Where there is any hope of amends to be looked for, there the first offence deserueth pardon, *Ponta.*

A small offence, being often renewed, doth worke some grieuous displeasure in the end, to the committer thereof.

The Offender feareth the Law, but the innocent feareth Fortune, *Boetius.*

Where offences of the best are neuer pardoned, the worst will amend for feare of extreme punishment.

Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quàm id in quo aliquem offenderis, Cicero.

Nulla tanta potentia est, in quam non irruat iniuria, Seneca.

Of Accvsation.

Defi. *Accusation is the attaindure or challenge of any party in a doubtfull matter, and may bee imployed, both in the good and euill part, sometimes proceeding from an honest passionate zeale, and sometimes from the defects of further malice.*

HE that accuseth another, must look that hee bee not guilty of the same fault himselfe, *Salust.*

Spyes and accusers are necessary euils in a Common-wealth.

Perfit vertue terrifieth an accuser, indifferent vertue whets him on.

Whosoeuer presently giues credit to accusations, is eyther wicked himselfe, or very childish in discretion.

Things growne ful, grow out of frame, and accusation being at the highest, eyther resteth, or declineth.

Great accusations haue hard beginnings, both through their own debate and their inuentors.

If greatnesse could keepe what it gets, it should neuer bee accused of infortunes, *Olaus.*

Wee accuse Nature of prodigality, to spend in one Age what should serue for two.

Wee suppose accusations against Fortune, least she should burst with presumption.

Other mens sinnes accuse our Consciences of frailtie.

Am-

Ambitious men rayſde once to dignity, accuſe afterward all other Eſtates of inſufficiency, *Bodi.*

Youthfull counſell, priuate gaine, and particular hate, accuſe Kingdomes of ſhort continuance.

Wars pretending publike good, done for ſpight, worke moſt iniuſtice; for they bend their accuſations againſt the mightieſt perſons.

Flattery the Nurce of Vice, is the Mother of falſe Accuſation, but Zeale of iuſt Appeales.

Kings, becauſe they can doe moſt, are in accuſation the worſt, though they run into ills by compulſion.

Great men too much grac't, vſe rigor, and accuſe Humility of dulneſſe.

He that accuſeth himſelfe, is a iuſt man, *Chryſoſt.*

Good muſt not be drawne from Kings by force, nor accuſation by threats.

Fooles weepe when great men are accuſed, as pittying the fall of honour.

Hee that accuſeth himſelfe, and afterwards anſwereth not, tempteth God, *Auguſt.*

Gene-

Generall calamitie accuſeth Princes of generall imbecillity.

When great men are accuſed and condemned, guilty vaſſals are hopeleſſe and deſperate.

No man may bee both the Accuſer and Iudge, *Plut.*

Princes indangered, ſeeke their peace by any meane, and priuate perſons iniured, ſeeke reuenge many times by falſe accuſation.

The greateſt wrongs that euer were effected, were then performed, when Princes feared to fall by ſurmize, or accuſation.

The accuſed is not guilty, vntill he bee conuicted, *Lactan.*

Ex defendendo, quàm ex accuſando, vberior gloria comparatur, Cicero.

Accuſator nocere, monitor prodeſſe, reprehendendo ſtudet.

Of Slander.

Defi. *Slander is a part of Enuie, and euery whit as vile and dangerous: it is the ſuperfluitie of a canckerd heart, which imaged with choler, after an iniury receiued, or after ſome report thereof, wanting other meanes of reuenge, doth with ſlanderous and reprochfull ſpeeches, giue teſtimony of his hate and malice.*

Foule-

FOule-mouthed Detraction, is his Neighbours foe.

The nature of a ſlanderer, is to call all things into queſtion, and to approoue nothing.

We kill hurtfull Vipers if we ſpy them, but we nouriſh ſlanderers til they kil vs.

As Rats and Mice eate and gnaw vpon other mens meat, ſo the ſlanderer eateth and gnaweth vpon the life and fleſh of other men.

A Tale vnaptly told, may be depraued.

He that hurteth his Neighbour by his tongue, woundeth his owne ſoule by his words.

They that ſpeake euill, and ſlander the dead, are like enuious Dogs which bite and barke at ſtones, *Zeno.*

The corrupt heart breaketh out by the lewd tongue, and ſuch as ſpeake euill by all men, are Monſters amongſt good men.

Whoſoeuer vſeth to liſten much to miſ-report, deſerueth eyther to loſe his hearing, or his eares, *Pub.*

A common ſlanderer, ſtriuing to bring other men into hate, becomes odious himſelfe.

Be-

Beleeue not euery report, neither bee thou mooued by vaine ſuggeſtions, leſt through light truſt thou loſe friends, or which is more bad, be counted a Foole.

There are three ſorts of Man-ſlayers, they which kill, they which hate, and they which detract.

Itching eares doe ſwallow many wrongs.

He that truſteth to lewde tongues, is eyther ſwolne with hate, plagued with enuy, conſumed with thought, endangered by reuenge, or loſt in hope.

Nature hath giuen vs two eares, two eyes, and but one tongue; to the end we ſhould heare and ſee more then we ſpeake, *Socra.*

Though the tongue bee but a ſmall member, yet it many times doth more hurt then the whole body beſide, *Pittac.*

Keepe thy friend and keepe thy tongue, for few words couereth much wiſdome, and a Foole being ſilent is thought wiſe.

Diuerſity of meates hurt digeſtion, and changeablenes of reports beget ſlander.

Long promiſes are figures of cruelty, and large ſlanders the ſignes of great Enuy.

Slander

Slander offends the liuing, and gnawes vpon the dead.

The Slanderer doth euer vniuſtly accuſe, and ought to bee puniſhed in the ſame ſort, as the partie accuſed ſhould haue beene, if the accuſation had beene found true.

Slanderers in ancient time haue beene marked in the forehead with a hot iron.

Apelles, after hee had eſcaped a falſe ſlander, he thus by his Art deſcribed her in a Table painted: He pictured a Iudge with the eares of an Aſſe, hauing on the one ſide two Ladies, Ignorance and Suſpition; before him falſe Accuſation, with a countenance full of fury, holding in the left hand a burning Torch, and with his right hand pulling a yong man by the haire, who lifted vp his eyes and hands to Heauen; neere vnto him was a man looking pale, earthly, and a-ſquint, which was Enuy; two Damſels followed falſe Accuſation, named Treaſon and Deceit; behind whom ſtood a Lady wailing and mourning, called Repentance, which faſtened her eyes vpon a very faire Lady called Truth; declaring by this,

this, that wee ought not lightly to beleeue euery accuſation and ſlander that is brought vnto vs.

Aut in infamia, vulneribus, aut morte deſinit calumnia.

Detractor vno verbo tres ſimul iugulat homines, ſeipſum, auſcultantem, & eum cui detrahit.

Of Scoffing.

Deſi. *Quips or ſcoffes, are depravings from the actions of other men: they are the ouerflowings of wit, and the ſuperfluous ſcummes of conceits.*

TO play the ſcoffing Foole well, is a ſigne of ſome wit, but no wiſdome. All kind of mockery ought to be ſhunned, which is a reproch couered with ſome fault, and which accuſtometh the mocker to rayle and lye, and mooueth more than an iniurie, when it proceedeth from a will to outrage, and malice without neceſſity.

An Adder keepes his venome in his tayle, but the poyſon of a Scoffer is in his tongue.

What is ſweet in the mouth, is bitter in the ſtomake, and ſcoffes pleaſant in the eare, are harſh to the beſt vnderſtanding.

A fault wilfully committed by ſcoffing, cannot be amended by Repentance.

He

He that mockes a wiſe-man with flattery, mockes him with inſufficiency.

Scoffes haue no reward but diſdaine, nor prayſe, but ill imployment.

To haunt the company of Scoffers, is to be ſtayned with ſcoffes.

To mocke the man which loues vs, is monſtrous villany.

Good and euill follow one another, ſo doe ſcoffes and hatefull eſtimation.

The leaſt man can doe ſome hurt, and the obſcureſt tongue can diſparage.

He which moſt ſcoffeth, ſhall bee moſt ſcoffed at for his reward.

To ieſt is tolerable, but to doe harme by ieſts, is inſufferable, *Bias.*

It is better to do well than ſpeake wel, but eaſier to reprehend than to amend.

One Wolfe will not make war againſt another, neither will one Scoffer contend in ſcoffes willingly with another; but when they doe, it prooues either fatall or witty.

There are more Mockers then Well-meaners, and more fooliſh Quips then good Precepts.

Mocking is an artificiall iniury.

The

The faireſt beauty may proone faulty, and the wittieſt ſcoffe ridiculous.

It is better to haue an open enemy, then a priuate ſcoffing friend.

It is better to be borne fooliſh, then to imploy wit vnwiſely.

The loſſe that is ſuſtayned with modeſty, is better then the gaine that is gotten with impudencie.

It is good to hold an Aſſe by the bridle, and a ſcoffing Foole at his wits end.

To be accounted a Noblemans Ieſter, i to be eſteemed a mercenary Foole, *Bia*

He that makes an ordinary vſe of ſcoffing, ſhall neither be well thought of i his life, nor find happineſſe at his death.

Qui pergit, quæ vult, dicere, quæ non vult audi.
Parua necat morſu ſpatioſum vipera Taurum;
A Cane non magno ſæpe tenetur Aper.

Of PHISIKE.

Deſi. Phiſike is that naturall Philoſophy which teacheth to the knowledge of man, & thoſe cauſes which concerne the health, and good eſtate of his body.

PHiſike is a continuall Fountaine or Spring of knowledge, by which we maintayne long life.

The ſicke man deſireth not an eloquent Phiſician, but a skilfull, *Seneca.*

We

We begin to be ſicke as ſoone as we be borne, *Auguſt.*

The infirmitie of the bodie, is the ſobrietie of the minde.

The ſtrength of the bodie, is the weakneſſe of the minde, & the weakeneſſe of the bodie, the ſtrength of the ſoule.

Delicate fare is the mother of ſickneſſe.

Phiſike rightly applied, is the repaire of health, and the reſtitution of a weake or decayed nature.

Next vnto the glory of God, we ought to regard the profit of the Commonwealth, and then Philoſophy which is Phiſike, nothing beeing more commodious.

Phiſike being rightly vſed, is an art to finde out the truth both of diuine and humane beginnings.

The ſcope of Phiſike is to glorifie God in the works of nature, teaching men to liue well, and to helpe their neighbours.

A prattling Phiſicion is another diſeaſe to a ſicke man.

An Orator doth not alwayes perſwade, nor the Phiſicion cure, *Ariſt.*

To know the vſe of Phiſicke is ſweet, but to taſte it is vnſauorie.

It is requiſite that he be tormented with paine, which will not be eaſed by Phiſicke.

Death holdeth a ſword againſt our throates, and Phiſicke a preſeruatiue of health to our hearts.

Death is moſt deſired of them that be miſerable, and Phiſicke moſt eſteemed of them that be mightie.

They that be ſound themſelues, are more readie in counſell, then skilfull in knowledge, to preſcribe rules of Phiſicke to the ſicke, *Bias.*

As a blind man cannot ſee the fault of anothers eyes, ſo an vnskilfull Phyſicion cannot perceiue the defects of the body.

To take Phiſicke when the diſeaſe is deſperate, is to deſire the Phyſicion to helpe to conſume our ſubſtance.

Medicines be no meate to liue by.

The patient vnruly, maketh the Phyſicion more cruell.

The thiefe is commonly executed that killeth but one man, and the Phyſicion ſcapeth that killeth a thouſand.

Phy-

Phyſicions oftentimes doe vſe vnder the ſhew of hony to giue their patients gall, and by this meanes preſerue their health; whereas if they went plainely to worke, the ſicke would neuer take that which were wholeſome, if not toothſome.

The number of Phyſicions is in the increaſing of diſeaſes.

Great varietie of medicines doth no good at all to a weake ſtomacke.

Some haue compared thoſe which vſe often to take Phyſicke, to them which driue the Burgeſſes out of the Citie, to place ſtrangers in their roome.

Hippocrates aboue all other things recommendeth to a Phyſicion, that hee ſhould wel aduiſe himſelfe, if in plagues and ordinarie diſeaſes, hee found nothing which was diuine; that is to ſay, whether the hand of God were not the proper cauſe of ſickneſſe of the partie diſeaſed.

Phyſicions are happy men, becauſe the Sun makes manifeſt what good ſucceſſe ſoeuer hapneth in their cures, and the earth burieth what fault ſoeuer they commit, *Nicocles.*

Ægri, quia non omnes conualescunt, non idcirco nulla medicina est, Cicero.

Dat Galenus opes & Iustinianus honores.
Ex alijs paleas, ex istis collige grana.

Of Paine.

Defi. *Paine, aduersitie, or perturbations, are but affections and inclinations which come from our will, corrupted by the prouocations and allurements of the flesh, and which wholly resist the diuine nature of the reasonable part of the soule, fastning it to the body with the naile of discontentment.*

PAine is alwayes a companion of pleasure, and danger the hand-maid attending on delight.

To trouble a troubled man, is to redouble his paine.

Where aduersities flow, there loue ebbes; but friendship standeth stedfast in all stormes.

Prosperitie getteth friends, but aduersitie trieth them, *Pacu.*

In paine and iudgement, the qualitie with the quantitie must be considered.

It is lesse euill to suffer one, then to resist many.

The greatest miserie that may be, is to fall into vnknowne miserie.

Misery can neuer be so bitter, as e-

ternall

ternall felicity is pleasant, *Erasmus.*

Danger alwayes attendeth at the heeles of pride and ambition.

Aduersity quickneth our sleepy spirits; by prosperity we learne but ignorance, but by aduersity we are taught knowledge.

Misery & life are two twins, which increase, are nourished, and liue together.

He cannot rightly iudge of pleasure, that neuer tasted paine.

As no fortune can dismay him that is of a couragious mind, so no man is more wretched, then he that thinks himselfe to be vnfortunate.

In the time of calamity most men are more sorry for that their enemies can speake of their distresse, then for the paine they endure.

Aduersities hapning to good men, may vex the minde, but neuer change their constancy.

As the most pestilēt diseases do gather vnto themselues all the infirmity wherewith the body is annoyed, so doth the last misery embrace in the extremity of it selfe, all his former mischiefes, *S.P.S.*

Patience breeds experience, experience hope, and hope cannot be confounded.

The paine of death is sinne, the paine of conscience sinne, but the paine of hell is eternall.

The paine of the eye is lust, the paine of the tongue liberty, and the paine of both repentance.

Miserie is full of wretchednes, fuller of disgrace, and fulleſt of guilineſſe.

Hee suffers double punishment, that hath his paine prolonged.

Hee findes helpes in aduersity, that sought them in prosperity.

The remembrance of pleasures past aggrauates the paines that are present.

A fawning friend in prosperitie, will proue a bitter foe in aduersitie.

It is hard in prosperity, to know whether our friends doe loue vs for our own sakes, or for our goods; but aduersitie proues the disposition of mens minds.

Hee that lendeth to another in time of prosperity, shall neuer want helps himselfe in the time of aduersity.

Vt secunda moderatè tulimus, sic non solùm aduersam, sed funditus euersam fortunam fortiter ferre debemus. Nullum

Nullus dolor eſt, quem non longinquitas temporis minuat atq; mollíat, Cicero.

Of Teares.

Deſi. *Teares or ſorrow, is a griefe or heauineſſe for things which are done and paſt, they are the onely friends to ſolitarineſſe, the enemies to company, and the heires to deſperation.*

TEares are no cures for diſtreſſe, neither doe preſent plaints eaſe a paſſed harme.

There is no ſowre but may be qualified with ſweet potions, nor any dolefull maladie, but may be allayed with ſome delightfull muſike.

Teares craue compaſſion, and ſubmiſſion deſerueth forgiueneſſe, *Greg.*

The violẽce of ſorrow is not at the firſt to be ſtriuen withall, becauſe it is like a mighty beaſt, ſooner tamed with following, then ouerthrown by withſtãding.

Woe makes the ſhorteſt time ſeeme long, *S.P.S.*

Women are moſt prone to teares, and haue them ſooneſt at command, *Eurip.*

Sorrow bringeth forth teares, as a tree bringeth forth fruit.

That griefe is beſt digeſted, that brings not open ſhame.

Bury the dead, but weepe not aboue one day, *Homer.*

Wee ſhall ſooner want teares, then cauſe of mourning in this life, *Seneca.*

Sorrowes concealed, are more ſowre, and ſmothered griefes if they burſt not out, will breake the heart.

The heart that is greatly grieued, takes his beſt comfort, when he finds time to lament his loſſe.

Teares and ſighes, declare the heart to be greatly grieued.

A teare in the eye of a Strumpet, is like heate-drops in a bright Sun-ſhine, and as much to be pitied, as the weeping of a Crocodile.

Of ſorrow and lamentation commeth watching and bleared eyes.

Teares are the badges of ſorrow, *Archi.*

Paſſion is a moſt cumberſome gueſt vnto it ſelfe, *S.P.S.*

Deepe-conceited ſorrowes are like to Sea-luie, which the older it is, the deeper root it hath.

Paſſions are like the arrowes of *Cupid*, which if they touch lightly, proue but

but toyes, but once piercing the skinne, they proue deepe wounds.

Where the ſmalleſt ſhew of teares is, there is oft-times the greateſt effect of ſorrow.

Teares in many eaſe the grieued heart; for griefe is like to fire, the more it is couered, the more it rageth, *Plutarch.*

Shedding of teares is the eaſing of griefe.

Teares are the fruits of paſſion, the ſtrength of women, the ſignes of diſſimulation, the reconcilers of diſpleaſures, and the tokens of a broken heart.

Teares are the food of the Soule.

There are in the eyes three ſorts of teares, the firſt of ioy, which in old men ſhew their kindneſſe; the ſecond of ſorrow, which in wretched men ſhew their miſery; the third of diſſimulation, which in women ſhew their nature.

Lay thy hand on thy heart when thy wife hath the teare in her eye, for then ſhe intendeth either to ſound thee, or to ſift thee.

When griefe doth approch, if it be ſmall, let vs abide it, becauſe it is eaſie

to

to be borne, but if it be grieuous, let vs beare with it, becauſe our glory ſhall be the greater.

Care not for ſorrow, it will either diſſolue, or be diſſolued.

How miſerable is that griefe which can vtter nothing in the torméts! *Senec.*

Men take a certaine pleaſure in weeping, when they lament the loſſe of friends.

Solon hauing buried his ſon, did weep very bitterly: to whom when one ſaid, his teares were all in vaine; for the cauſe, quoth he, doe I weep the more becauſe I cannot profit with weeping.

Too much ſadneſſe in a man, is as much to be condemned, as ouer-much boldneſſe in a woman is to be deſpiſed, *Bias.*

Lepidus by a long griefe conceiued of the misbehauiour of his wife, ſhortned his owne dayes.

To lament with teares the follies of our former life, is profitable, but to grieue too much for worldly loſſes, is a ſigne of fooliſhneſſe.

Per lachrimas argumentum deſiderij quærimus, & dolorem non ſequimur, ſed oſtendimus; nemo enim ſibi triſtis eſt.

Cura

Curæ leues loquuntur, ingentes ſtupent, Seneca.

Of Neighbours.

Deſ. *Neighbours are thoſe in whom we find towards vs the greateſt bonds of charitie, and not as it is vulgarly taken, them that liue neere about vs.*

THE greateſt loue in vs, next vnto God, ought to be loue towards our neighbours.

Whatſoeuer duties wee performe in kindneſſe towards our neighbours, we performe vnto God.

Loue is the firſt foundation of Marriage, and coniunction of neighbourhood.

The end of a mans being, is the glory of his Creator, & the loue of his neighbour.

The loue of neighbours, appertaines mightily vnto ſaluation.

Men are not borne for themſelues, but for their Country, Parents, and neighbours, *Cicero*.

All things on earth are created for men, and men created to worſhip God, and aid one another.

Whoſoeuer will follow nature, muſt loue his neighbour, & maintain ſociety.

Themi-

Themistocles selling certaine land, made it be proclaimed, that it had a good neighbour, *Plutarch.*

No man may slander or lye for his profit, because such gaine is his neighbours indignity.

Duty & profit are two distinct things, and separated, belonging to our neighbours and our selues.

Wee must esteeme our neighbours loue as dearely as the purest gold.

It is more praise-worthy to releeue one neighbour, then to kill many enemies.

We must frame all our actions to the glory of God, to the loue of our neighbours, and to the profit of the Common-wealth.

The tidings of a bad mans buriall, comes neuer too soone to the eares of his neighbour.

The enuy of a bad neighbour, is worse then the sting of a Serpent.

He that liues alone, liues in danger, society auoids many perils, *Marc. Aur.*

The loue of our neighbours binds vs from vnlawfull actions against them.

Gold is prooued in the fornace, and a neigh-

neighbors loue tried in time of trouble.

That neighbour is to be well thought of, which is ready in good will to helpe according to his power.

A rolling ſtone neuer gathers moſſe, nor a fickle-minded man loue amongſt his honeſt neighbours.

The loue of neighbours is the ſtrõgeſt pillar to ſupport the Common-wealth.

He is careleſſe and vncharitable, which will play at Cardes whileſt his neighbours houſe is burning.

Good turnes done to vnthankefull neighbours, is like water powred into open ſiues.

Neceſſity ingendereth in a man warre againſt himſelfe, and malice to hurt his neighbour.

Vt in re ruſtica non ſatis eſt, teipſum bonum eſſe colonum, ſed magni refert, cuiuſmodi habeas & vicinum; Sic in vita non ſatis eſt, ſi teipſum integrum virum præſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus; aliquid mali eſſe propter vicinum malum, Plato.

PROVERBS.

Deſi. *Prouerbs are the onely ſententious ſpeeches of authentique Authors, or the vſuall phraſes begot by cuſtome.*

A Little ſtreame ſerueth to driue a light Mill.

A ſmall ſumme will ſerue to pay a ſhort reckoning.

A leane fee is a fit reward for a lazy Clerke.

A rowling ſtone gathereth no moſſe.

All is not gold that gliſtereth.

Where is nought to be had, the King loſeth his right.

It is good to ſtrike the yron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no buſh.

Hunger is the beſt ſawce.

Sweet meate muſt haue ſowre ſawce.

It is euill halting before a Cripple.

Selfe doe, ſelfe haue.

Harme watch, harme catch.

Too much of one thing, is good for nothing.

Hot ſup, hot ſwallow.

A ſcabbed ſheep will infect a whole flock.

Like maſter, like man.

Look not a giuē horſe in the mouth.

When

When the belly is full, the bones are at reſt.

He that reckoneth without his Hoaſt, muſt reckon twice. (Hawke.

A carrion Kite, will neuer bee good

He robbeth *Peter* to pay *Paul.*

Too much familiarity breeds cõtempt.

Rome was not built in one day.

Better late thriue then neuer.

After death the Phyſicion.

After dinner muſtard.

No fire without ſome ſmoake.

A fooles bolt is ſoone ſhot.

All couet, all loſe.

After a ſtorme commeth a calme.

It is better to bow then breake.

Need makes the old wife to trot.

Death dealeth doubtfully.

More coſt, more worſhip. (good.

It is an ill winde that bloweth none to

Much coyne, much care.

Much meate, much maladie.

Much learning, much ſorrow.

Looke before thou leape.

Time and tide tarrieth for no man.

Like lips, like lettice.

Many things chance between the cup and the lip.

What

What is bred in the bone, will neuer out of the flesh.

Euery man for himselfe, and God for vs all.

Bare words are no lawfull bargaine.

It is good sleeping in a whole skin.

The end tryeth all.

In little meddling lieth much rest.

Wake not a sleeping Lion.

The vessell will sauor of the first liquor.

One Swallow brings not a Summer.

White siluer drawes blacke lines.

Fire is as hurtfull as healthfull.

Water is as dãgerous as commodious.

Credit ought rather to be giuen to the eyes then to the eares.

Where many words are spoken, truth is held in suspition, *Stobæus.*

Hee that goeth a borrowing, goeth a sorrowing.

A friend in the Court, is better then money in thy purse.

He giues twice that giueth quickly.

He that spareth to speake, spareth to speed.

Seruice willingly offered, is commonly refused and suspected.

A mans owne manners doe shape him either good or bad fortunes.

A neere friend is better then a far dwelling kinsman.

Discipulus prioris posterior dies.
Dulce bellum inexpertis.

Of SENTENCES.

Deh. Sentences are the pithy and sweet Flowres of wit, compiled in a ready and deliberate braine, and uttered in short and elegant phrases.

HE that desireth to make a good market of his ware, must watch opportunity to open his shop.

Where the foundation is weake, the same totterith, and where the root is not deepe, the Tree falleth.

Where the knot is loose, the string slippeth, and where the water is shallow, no Vessell will ride.

Where sundry Flyes bite, the gall is great, and where every hand heereth, the sheepe goe naked, *Demost.*

He that talketh much and doth little, is like unto him that sayles with a side-wind, and is borne with the tyde to a wrong shore.

Eagles flye alone, and they are but sheepe that alwayes flocke together.

The meane man must labour to serue the mighty, and the mighty must study to defend the meane.

Standing Pooles gather filth, and flowing Riuers are alwayes sweet.

He that bites of euery weed to search out the nature, may light vpon Poyson, and he that loues to be sifting of euery Cloud, may be smitten with a Thunder-stroke.

A wanton eye is the Dart of *Cephalus*, that where it leuelleth, there it lighteth, and where it hits, woundeth deepe.

Depth of Wisedome, height of Courage, and largenesse of Magnificence, get Admiration.

Truth of Word, Meeknes, Courtesie, Mercy, and Liberality, stir vp Affection.

There is no man suddainly excellent good, or extremely euill, but growes either as he holds himselfe vp in vertue, or lets himselfe slide to vice.

Cunning to keepe, is no lesse commendable then Courage to command.

The Court of affection, is held by the racking Steward Repentance, *S. P. S.*

As Life without Learning is vnpleasant,

ſant, ſo Learning without Wiſedome is vnprofitable.

Hee properly may bee called a man, that in his behauiour gouerneth himſelfe like a man, that is to ſay, conformable vnto ſuch things as reaſon willeth, and not as the motions of ſenſuality willeth.

Examples of the dead that were good, doe profit men more to liue well, then the counſell of the wicked that bee liuing, which doth interre and bury thoſe that are now aliue.

Farre better it is to bee a Tenant of Liberty, then a Land-Lord of Thrall.

He that makes himſelfe a Sheepe, ſhal be eaten of the Wolfe.

He that loſeth fauor on Land to ſeeke fortune at Sea, is like him that ſtared ſo long at a Starre, that he fell in a Ditch.

Small helpes ioyned together, waxe ſtronger.

Hee is vnworthy to bee a Maſter ouer others, that cannot maſter himſelfe, *Pho.*

A Maſter ought not to be knowne by the Houſe, but the Houſe by the Maſter.

A buſie tongue makes the minde repent at leiſure.

By Repentance wee are drawne to Mercy, without whose wings wee cannot flye from vengeance.

Where the demand is a ieſt, the fitteſt anſwere is a ſcoffe, *Archias.*

When Dogs fall a ſnarling, Serpents a hiſſing, and women a weeping, the firſt meanes to byte, the ſecond to ſting, and the third to deceiue.

A good Wolfe will neuer hunt too neere his owne Den.

Such as be borne deafe or blind, haue commonly their inward powers the more perfit.

He that helpeth an euill man, hurteth him that is good, *Cratis.*

When that thing cannot bee done that thou wouldeſt, then ſeeke to compaſſe that which thou knoweſt may bee brought to paſſe.

Contempt is a thing intolerable, foraſmuch as no man can thinke himſelfe ſo vile, that he ought to be deſpiſed.

Suddaine motions and enforcements of the mind, doe often breake out, either for great good, or great euill, *Homer.*

Many men labour to deliuer themſelues

ſelues from contempt, but more ſtudy to be reuenged thereof.

It is a corrupting of the good, to keepe company with the euill, *Greg.*

The eye can neuer offend, if the mind would rule the eye.

Where there is diuiſion, there is confuſion, *Solon.*

That perſon is not worthy to liue, that taketh not care how to liue well.

Negligence in priuate cauſes is very dangerous.

Solitarineſſe is the ſlye enemy that doth moſt ſeparate a man from doing well, *S. P. S.*

He that mindeth to conquer, muſt be careſull.

Money borrowed vpon vſury, bringeth miſery, although for a time it ſeeme pleaſant.

For a ſhort pleaſure, long Repentance is the hyre, *Xenocra.*

Priuate loſſe may be holpen by publike paines.

Immoderate wealth cauſeth Pride, Pride bringeth Hatred, Hatred worketh Rebellion, Rebellion maketh an altera-

tion, and changeth Kingdomes.

The kind of contemplation that tends to ſolitarineſſe, is but a glorious title to idleneſſe.

Liking is not alwayes the childe of Beauty.

Iealouſie is the Harbinger of Diſdaine.

All is but lip-wiſedome that wants experience.

Who will reſiſt loue, muſt either haue no wit, or put out his eyes.

Loue is to a yeelding heart a King, but to a reſiſting, Tyrant, *S. P. S.*

Feare is the onely knot that hearteneth a Tyrants people to him, which once being vntyed by a greater force, they all ſcatter from him like ſo many Birds, whoſe Cages are broken, *S. P. S.*

Ambition and Loue can abide no lingering.

No thraldome to the inward bondage.

The right conceit of yong men, is that they thinke they then ſpeake wiſely, when they cānot vnderſtand themſelues.

Hee that will needs ſtirre affections in others, muſt firſt ſhew the ſame paſſion himſelfe.

Things

Things loſt by negligence, muſt be recouered by diligence.

As rewards are neceſſary for weldoers, ſo chaſtiſements are meete for offenders.

Vertue, like the cleere Heauen, is without Clouds, *S. P. S.*

He that will blame another, muſt firſt bee blameleſſe himſelfe, eſpecially in the matter that he blameth another for.

Suſpicion breedeth care, and the effects of crueltie ſtirre vp a new cauſe of ſuſpicion.

It is beſt dealing with an enemie when he is at the weakeſt, *Aurel.*

The better ſort eſchew euill for ſhame; but the common people for feare of puniſhment.

Lawes not executed are of no value, and as good not made, as not practized.

Things that are wrongfully gotten, haue no certaine aſſurance.

Not as men would, but as men may, and as the nature of things doe require, ſo ſhould they deale.

Where Flatterers beare rule, things come to ruine, *Pompeius.*

Such is the man and his manners, as his delight and ſtudy is.

By diligence and paines taking, all may bee amended that is amisse.

When things are in extremity, it is good to bee of good cheere, and rather indeuour to amend them, then cowardly to faint and despayre of all.

They that trust much to their friends, know not how shortly teares bee dryed vp.

God and Nature doe set all things to sale for labour.

Great is the value of order and foresight to gouerne things well.

Man can better suffer to bee denyed, then to be deceiued.

Lingering is most lothsome, when necessity requireth haste, *Quint.*

The carefulnesse of the wicked, causeth the godly to looke about them.

All passages are open to the stout and valiant-minded man.

Flying tales and flattering newes, doe neuer good to any State.

It is better to fight with an enemy at his owne home, than for him to fight with vs in our Country.

Priuate wel-fare, is not to bee preferred before Common-weale. Wise

Wise-men being wronged, are to be feared of the wrong-doers.

Careleſſe men are euer moſt nigh vnto their owne harme.

Faire promiſes make Fooles faine, and Flatterers ſeeke by diſcrediting others, to benefit themſelues.

Good men ſometimes are in greater danger for ſaying the truth, then euill men for ſpeaking falſly, *Plautus.*

Of one inconuenience oftentimes ſuffered, many miſchiefes cómonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeake.

A bold ſpeech vpon a good cauſe deſerueth fauour.

Sleepe and food are enemies to the mourning, which paſſion perſwadeth to be reaſonable, *S. P. S.*

Often ſuſpecting of others, commeth of ſecret condemning our ſelues.

Aduancement is the moſt mortall offence to Enuie.

Through diligence and care, things may bee redreſſed, which were by ſloth and negligence forborne, *Aurel.*

Hee doth wrong, that giueth cauſe of

Warre,

Warre, not he that ſeeketh the redreſſe of wrong.

The leſſe one feareth his enemie, the nigher he is to his owne harme.

It is better to begin Warre, then to abide Warre.

Such as are careleſſe in their owne cauſes, hardly can bee carefull about other mens affaires, *Thales.*

Corrupt Officers neuer want matter to ſatisfie their corrupt minds.

It is folly to refuſe the ayde of a ſtranger, when wee may haue it, and ſtand in need thereof.

Theſe three chiefe points are neceſſarily belonging to a Counſellor, to bee bold, plaine, and faithfull.

That Citie is of no value, the which is not of ability enough to puniſh wrongdoers, neither is that Cómon-weale any thing worth at all, where pardon and interceſſion preuayle againſt Lawes.

The minde of man is his guide in all things, and the ſame is onely to bee inſtructed, and trayned vp with Knowledge and Learning.

To know well, and to doe well, are the

two

two points belonging to Vertue, *Origen.*

Vertue is prayſed of many men, but very few deſire to follow her effectually.

Honour got by vertue, hath perpetuall aſſurance, *Cicero.*

That man cannot long indure labour, which wanteth his naturall kind of reſt.

The mind of man is man himſelfe, and needeth continuall teaching.

Though that all new chances cauſe preſently new thoughts: yet thereby wee attayne more ſtedfaſtneſſe againſt miſhaps to come.

After the vnlawfull getting of a couetous Father, followeth the riotous ſpending of a prodigall Sonne.

Ita viuendum eſt cum hominibus, tanquam Deus viderit, ita loquendum, tanquam Deus audiat.

Omnia præclara rara, nec quidquam difficilius quàm reperire quod ſit omni ex parte in ſuo genere perfectum.

Of Similitvdes.

Deſi. Similitudes or likeneſſes, are the Images or Pictures of the things to which they are compared, liuely explayning one thing in a farre different obiect.

AS that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame and

vn-

vnperfit: so that subiect whose minde is drawne into sundry practices of discord, working the disquiet of a common peace and tranquillity, may iustly be cut off, as an vnprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authoritie of the Magistrate: so are the good conditions of Rulers, the best stay and strongest defence of inferiours, *Plut.*

As he is not fortunate which is poore and deformed, so they are not to bee accounted happy, which are onely rich and beautifull.

As Plants measurably watred, grow the better, but being watred too much, are drowned and dye, so the mind with moderate labour is refreshed, but with ouer-much it is vtterly dulled, *Eras.*

As any thing, bee it neuer so easie, is hard to the idle, so any thing, bee it neuer so hard, is easie to the wit well imployed, *Ennius.*

As a Ship hauing a sure Anchor, may lye safe in any place, so the mind that is ruled by perfit reason, is quiet euery where.

As

As that fire ſmoketh not much which flameth at the firſt blowing, ſo the glory that brightly ſhineth at the firſt, is not greatly enuyed at; but that which is long in getting, is alwayes preuented by Enuie.

As the man that drinketh Poyſon, deſtroyeth himſelfe therewith, ſo hee that admitteth a friend ere he perfectly know him, may hurt himſelfe by too much truſting him, *Seneca.*

As the perfect Gold which is of a pure ſubſtance, ſooner receiueth any ſome then the ſturdy Steele, which is groſſe and maſſie Metall; ſo womens effeminate mindes are more ſubiect to lodaine affection, and are ſooner fettered with the ſnare of fancy, than the hard hearts of men.

As golden Pillars doe ſhine vpon the ſockets of Siluer, ſo doth a faire face with a vertuous minde, *Perian.*

Like as a good Muſician, hauing any key or ſtring of his Inſtrument out of tune, doth not immediately cut it off, and caſt it away, but eyther with ſtraining it higher, or ſlaking it down lower,

by

by little and little cauſeth it to agree; ſo ſhould Rulers rather reforme tranſgreſſions by ſmall corrections, than ſeeke to caſt them away for euery treſpaſſe.

As *Apollidorus* was wont to ſay of *Chryſippus* Bookes, that if other mens Sentences were let out, the pages would bee voyde: ſo may wee ſpeake of Brokers; for if other men enioyed their goods, their Ware-houſes would bee quickly emptie.

As the ſtrong bitterneſſe of the Allow-tree, taketh away the ſweetneſſe of the ſweeteſt Honey, ſo euill workes deſtroy and take away the prayſe of good deeds.

As a Veſſell is knowne by the ſound, whether it bee whole or broken; ſo are men prooued by their ſpeech, whether they be wiſe or fooliſh, *Demoſt.*

As Wine in *Platoes* opinion, is the Daughter of Verity, ſo Loue in *Iamblicus* cenſure, is the fruit of Idleneſſe.

As in Feaſts, hunger is the beſt ſauce, ſo of Gueſts, Mirth is the moſt welcome.

As the occurrence of many things bringeth much trouble, ſo the conſideration thereof procureth experience.

Like

Like as a battered or crazed Ship, by drinking in of water, not only drowneth her ſelfe, but all thoſe that are in her; ſo a Ruler, by vſing viciouſneſſe, deſtroyeth not himſelfe alone, but all others beſides that are vnder his gouernment.

As ignorant Gouernours bring their Country into many inconueniences, ſo ſuch as are deuilliſhly politike vtterly ouerthrow the State.

As Truth is the centre of Religion, ſo contrary Opinions founded on euill Examples, are the corruptions of this World, and the bringers in of Atheiſme.

As it becommeth Subiects to bee obedient to their Soueraigne, ſo it behoueth that the King bee carefull for the commodity of his Common-weale, *Sigiſ.*

As there is no deliberation good that hangeth on delay, ſo no counſell is profitable, that is followed vnaduiſedly.

As that Kingdome is moſt ſtrongeſt, where obedience is moſt nouriſhed, ſo the State is moſt dangerous, where the Souldier is moſt negligently regarded.

As no Phiſicion is reputed good, that healeth others, and cannot heale himſelfe,

selfe, so is he no good Magistrate, that commandeth others to auoyd vices, and will not shun euill himselfe, *Mar. Aurel.*

As the greene leaues outwardly shew that the Tree is not dry inwardly, so the good works openly testifie the zeale of the heart inwardly, *Euseb.*

Like as a Gouernour of a Ship is not chosen for his riches, but for his knowledge, so should the chiefe Magistrate in euery Citie be chosen rather for his wisdome and godly zeale, then for his wealth and great possessions.

As the goodnesse of wise men continually amendeth, so the malice of Fooles euermore increaseth, *Psalm.*

As they which cannot suffer the light of a Candle, can much worse abide the brightnesse of the Sunne; so they that are troubled with small trifles, would be more amazed in weighty matters.

As fire cast into the water, is quickly quenched, so a false accusation against an honest life, is soone extinguished.

As the Canker eateth and destroyeth Iron, so doth Enuy eat and consume the hearts of the enuious.

As

As the sauour of stinking Carrion is noysome to them that smell it, so is the speech of Fooles tedious to Wise-men that heare it, *Solon.*

As the wicked and malicious person is most hardy to commit greatest crimes; so is he most cruell and ready, wickedly to giue sentence against another for the same offence.

As men eate diuers things by morsels, which if they would eate whole, would choke them, so by diuers dayes we suffer troubles, which if they should all come together, they would make an end of vs in one day.

As sinne is naturall, and the chastisement voluntary, so ought the rigour of Iustice to be temperate, so that the Ministers thereof should rather shew compassion than vengeance; whereby the trespassers should take occasion to amend their sinnes past, and not to reuenge the iniury present, *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet neuertheless, the stones oft-times remayne hote and burning; so the flesh,

though it be chaſtiſed with hote and dry maladies, or conſumed by many yeeres in trauaile, yet Concupiſcence abideth ſtill in the bones, *Antiſt.*

As after great ſtormes the Ayre is cleere, ſo after the flouds of repentant teares, the conſcience is at quiet.

As Darnell ſpringeth vp among good Wheat, and Nettles among Roſes, euen ſo Enuie groweth vp among Vertues, *Theom.*

As the Leaues of a Booke which is ſeldome vſed, will cleaue faſt together, euen ſo the Memory waxeth dull, if it be not oft quickened.

Like as an Adamant draweth by little & little the heauy Iron, vntill at laſt it be ioyned with it; ſo Vertue and Wiſdome draw mens minds to the practice therof.

As a Veſſell cannot be knowne whether it be whole or broken, vntill it hath liquor in it, ſo can no man bee knowne what he is, before he be in authority.

As it is great fooliſhneſſe to forſake the cleere Fountaines and to drinke puddle water; ſo it is great folly, to leaue the ſweet Doctrine of the Euangeliſts,

and

and to ſtudy the dreames of mens imaginations.

As ſight is in the Eye, ſo is the minde in the Soule, *Sopho.*

As deſire is glad to embrace the firſt ſhew of comfort, ſo is deſire deſirous of perfit aſſurance, *S. P. S.*

Vt ad curſum Equus, ad arandum Bos, ad indagandum Canis: Sic Homo ad duas res, intelligendum, & agendum, natus eſt quaſi immortalis Deus, Cicero.

Vt ager, quamuis fertilis, ſine cultura fructuoſus eſſe non poteſt, ſic ſine doctrina animus.

Of Bravery.

Def. *Bravery is a riotous exceſſe, either in apparell or other ornament, it is alſo a part of Pride, and contrary to decencie and comelineſſe.*

EXceſſe of brauery, brings a man of much wealth quickly to pouerty.

Pride ioyned with many Vertues, chokes them all.

They that rather delight to decke their bodies then their ſoules, ſeeme men rather created for their bodies then their ſoules.

Exceſſe in vanitie hath neuer end.

Theft or violent death, euer wayteth at the heeles of exceſſe.

They neuer can be carefull to keepe a

meane in husbãding other mens wealth, which are careleſſe in beſtowing their owne ſubſtance vpon exceſſe.

To ſpend much beyond power, and hope much vpon promiſes, makes many men beggers which were left wealthy.

He that imployeth his ſubſtance in brauery, ſhall quickly bring his eſtate to beggery.

The cauſe why brauery is ſo much eſteemed, is the reſpect the World taketh of the outward appearance, and neglect of the inward excellence.

There are three things that coſt deerely, and conſume quickly; a faire Woman that is vnchaſt, a rich Garment that hath many cuts, and a wealthy Stocke on an ill Husband.

A Foole clothed in a gay Garment, if hee get any Courteſie, may thanke his Weed and not his Wit, *Archim.*

As the Weed cannot be eſteemed precious for the faire Flowre which it beareth, ſo ought no man to bee accounted vertuous for the gay Garment which he weareth.

Building may bee ouerthrowne with Wind,

Wind, Apparell consumed with Moths; what folly is it then for men, to delight in that which the light Wind can waste, and the small Worme destroy?

Hee that wasteth his wealth to follow euery fashion, and hateth his substance to maintaine his brauery, may be counted the Mercers friend, the Taylers foole, and his owne foe, *Bias.*

Rich Clothes are Beggers Weeds to a discontented minde.

Brauery of Apparell is nothing worth, if the minde be miserable.

Desire of that we cannot get, torments vs; hope of that we may haue, comforts vs, and the brauery of that wee possesse, makes vs become proud.

As Oyle being cast vpon the fire, quencheth not the flame, so Brauery bestowed vpon the body, neuer humbleth the Soule.

As it is no wisedome, in admiring the Scabbard to despise the Blade; so it is meere folly, to prayse a man for his bravery, & discómend him for his decency.

Raine can neuer cause the Corne to bring forth any fruit, which is sowne vp-

on hard ſtones; nor ſpeech cannot perſwade a proud man to become an enemy to braue apparell.

Gorgeous Garments are markes of Pride, and neſts of riotouſneſſe.

As a man would iudge one to be ill at eaſe, which weareth a Playſter vpon his face, or one that hath beene ſcourged, to be puniſhed by the Law; ſo doth painting betoken a diſeaſed ſoule, marked with Adultery.

Woe to that beauty, which ſleepeth not with the face, *Horace.*

If by the Ciuill Law the Childe may haue an action of the caſe againſt him which ſhall deface the portract of his Father; wee well imagine how much it diſpleaſeth God, if by artificiall painting we ſeeke to correct his worke-manſhip.

Painting haſtens wrinkles before old age come, *Chryſ.*

Thoſe which are curious in decking of the body, deſpiſe the care of their ſoule.

All kinde of painting, artificiall garniſhing, and colouring of haire was forbidden among the Spartans.

Splendida ſit nolo, ſordida nolo cutis.
Sint procul à nobis iuuenes vt fœmina compti.

Of Boasting.

Defi. Boasting is a part of pride, wherein a man seeketh to extoll himselfe vain-gloriously, beyond his deseruing; or the repute of the World of any action done.

A Dog that barketh much, will byte but little, and the man that vseth to make great promises, will yeeld but small performance in the end.

Good wits are often hindered by shamefastnesse, and peruerse conceits are boldened by impudency.

Many mens threatnings be more fearefull in hearing, then hurtfull in effect.

Hee boasteth in vaine of his great Linage, that hauing no goodnesse in himselfe, seeketh to be esteemed for the Nobility of his Ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There bee many which can boast of battailes, that neuer fought in the fields.

Where the matter it selfe bringeth credit, a man with his glosse deserueth small commendation.

Great boast giueth least courage, and many words are signe of small wit.

Arrogancy is alwaies accõpanied with

Folly, Audacity, Raſhneſſe, Inſolency, and Solitarineſſe, *Plato.*

A boaſting tongue is a manifeſt ſigne of a cowardly heart, *Bias.*

Creſſus, boaſting of his mighty Army, was pretily anſwered; It is not their multitude which follow thee, but thy courage in leading them, which ſhall make thee famous.

No man may truely brag of what hee hath, ſith what he hath may be loſt, *Euri.*

Tully gloried in that hee had amplified the Latine Tongue.

The World can boaſt of nothing but vanity, neither can vanity brag of any thing more then the end.

He that boaſteth himſelfe to know euery thing, is moſt ignorant; and hee that preſumeth to know nothing, is wiſe, *Plato.*

Boaſt is but the ſcum of thought, vaniſhing with fading pleaſures, and entertayned by fooliſh obiects.

Great threatnings are like big winds, they bluſter ſore, but they end ſoone.

It is fooliſh boaſt, whereby men make manifeſt their owne ignorance.

Where

Where good Wine is, there needes no Garland, and where Vertues are, there needs no Commendation.

Of few words insue many effects of much boasting, small beliefes.

Those that boast most, fayle most, for deeds are silent.

To fill thy mouth with boasting, is to fill thy name with slander.

It is better to be silent, then to bragge or boast vainglorioussly any thing in our owne commendation.

Vanam gloriam semper sequitur infamia, & qui insolenter vtitur gloria, incidit in ignominiam.

Phidias *sui similem speciem inclusit in clypeo* Mineruæ, *cum inscribere non liceret.*

Of Natvre.

Defi. *Nature is that Spirit or diuine reason, which is the efficient cause of naturall workes, and the preseruing cause of those things that haue being through the onely power of the heauenly Word, which is the Worke-master of Nature, and of the whole World: and hath infused into euery thing a liuely vertue and strength, whereby it increaseth, and preserueth it selfe by a naturall facultie.*

Nature in despight of Time, will frowne at abuse.

Nature hath a certaine predominant power ouer the mind of man.

The

The man that liueth obedient to Nature, can neuer hurt himselfe thereby.

Actions wrought against Nature, reape Despight, and thoughts aboue Nature, Disdaine.

As Art is a helpe to Nature, so is Experience the tryall and perfection of Art.

As Nature hath giuen Beauty, and Vertue giuen Courage, so Nature yeeldeth Death, and Vertue yeeldeth Honor.

Nature is aboue Art in the ignorant, and Vertue aboue all things is esteemed of the wise.

It is hard to straighten that by Art, which is made crooked by Nature, *Peri.*

Nature is pleased in the Eye, Reason in the Mind, but Vertue in them both.

Consider what Nature requires, and not how much Affection desires.

Nature guideth Beasts, but Reason ruleth the hearts of men.

Such as liue according to Nature, are neuer poore, and according to the opinion of men, they are neuer rich; because Nature contenteth her selfe, and Opinion doth infinitely couet.

Philip, King *Alexanders* Father, falling

vpon

pon the Sands, and seeing there the arke and print of his body, said; How little a plot of ground is Nature content with; & yet we couet the whole World!

The God, which is God of Nature, doth neuer teach vnnaturalneſſe, *S.P.S.*

Nature is higher prized then wealth, and the loue of our Parents ought to be more precious then dignitie.

Fire cannot be hid in the Straw, nor the Nature of man ſo concealed, but at the laſt it will haue his courſe.

In Nature nothing is ſuperfluous, *Ariſt.*

Where Nature is vicious, by Learning it is amended, and where it is vertuous, by skill it is augmented.

There is no greater bond then dutie, nor ſtraiter Law then Nature; and where Nature inforceth Obedience, there to reſiſt, is to ſtriue againſt God, *Lact.m.*

Liberall Sciences are moſt meete for liberall men, and good Arts for good Natures.

Nature without Learning and good bringing vp, is a blind guide; Learning without Nature, wanteth much; and Vſe without the two former, is vnprofitable.

Na-

Nature being alwayes in a perpetuall motion, desireth to be driuen to the better part, or else shee suffereth her selfe to bee waighed downe as a ballance to the worser.

Nature is our best guide, whom if wee follow we shall neuer goe astray, *Arist.*

Nature friendly sheweth vs by many signes what shee would, what shee seeketh, and what she desireth; but man by some strange meane waxeth deafe, and will not heare what shee gently counselleth.

Nature is a certain strength and power put into things created by God, who giueth to each thing that which belongeth vnto it.

Quod satiare potest diues natura ministrat,
Quod docet infrænis gloria, sine caret:
Hoc generi hominum à natura datum, vt qua in familia laus aliqua fortè floruerit, hanc fere qui sunt eius stirpis (quòd fermè hominum ad memoriam patrum virtute celebretur) cupidissimè persequuntur.

Of Life.

Def. *Life, which wee commonly call the breath of this World, is a perpetuall battaile, and a sharpe Skirmish, wherein we are one while hurt with Enuie, another while with Ambition, and by and by with some other vice, besides the suddaine onsets giuen*

vpon

vpon our bodies by a thousand sorts of diseases, and flouds of aduersities vpon our spirits.

LIfe is a pilgrimage, a shaddow of ioy, a glasse of infirmitie, and the perfect path-way to death.

All mortall men suffer corruption in their Soules, through Vice, and in their Bodies through Wormes.

It is a miserable life where friends are feared, and enemies nothing mistrusted.

It is better not to liue, then not to know how to liue, *Salust.*

It is hard for a man to liue well, but very easie to dye ill.

If a good man desire to liue, it is for the great desire he hath to doe good; but if the euill desire to liue, it is for that they would abuse the World longer.

The children of vanitie call no time good, but that wherein they liue according to their owne desire, and doe nothing but follow their owne filthy lusts.

Mans life is like Lightning, which is but a flash, and the longest date of yeeres, is but a Bauens blaze.

Men can neyther inlarge their liues as they desire, nor shun that death which they abhorre, *Menan.*

A deteſtable life remooueth all merit of Honourable Buriall.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue, *Guenara.*

The man that deſireth life, and feareth death, ought carefully to gouerne his tongue.

Life is ſhort, yet ſweet, *Eurip.*

Life to a wretched man is long, but to him that is happy, very ſhort, *Menan.*

Mans life is a warfare, *Seneca.*

The mortall life which wee enioy, is the hope of life immortall, *Aug.*

An vndefiled life is the reward of age. *Aug.*

No man is ſo old, but thinketh he may yet liue another yeere, *Hierom.*

The breath that maintaineth life, endeth it.

A good life, is the readieſt way to a good name, *Aurel.*

Better it is to be carefull to liue well, then deſirous to liue long.

A long life hath commonly long cares annexed with it.

Moſt

Most men in these dayes, will haue precepts to be ruled by their life, and not their life, to bee gouerned by precepts.

Fooles when they hate their life, will yet desire to liue, for the feare which they haue of death, *Crates.*

Mans life is lent him for a time, and hee that gaue it, may iustly demand it when he will.

They liue very ill, who alwaies thinke to liue.

To a man in misery, life seemeth too lõg, but to a worldly minded man liuing at pleasure, life seemeth too short, *Chilo.*

What a shame is it for men to complain vpon God, for the shortnes of their life, when as they themselues, as short as it is, doe through riot, malice, murthers, care, and Wars, make it much shorter, both in themselues and others? *Theophrastus.*

——hoc est
Vsuere bis, vitâ posse priore frui.
Et nostra vitæ vita quam simillima
Ac sit, est quam reliquæ parua portio.

Of The Soule.

Def. *The soule is a created substance inuisible, incorporall, immortall, resembling the image of her Creator, a Spirit that giueth life to the body where-*

unto

unto it is ioyned: a nature alwayes mouing it selfe, capable of reason and the knowledge of God, to loue him, as being meete to bee vnited to him through loue to eternall felicitie.

THE greatest thing that may be said to be contayned in a little roome, is the Soule in a mans body, *Plato.*

An holy and vndefiled Soule, is like Heauen; hauing for her Sunne, vnderstanding and the zeale of Iustice and Charity; for the Moone, Faith; and her Vertues for the Starres.

Euery Soule, is eyther the Spouse of Christ, or the Adultaresse of the Deuill, *Chrys.*

The mind is the eye of the Soule, *Plot.*

The Soule is compounded of Vnderstanding, Knowledge, and Sense; from which all Sciences and Arts proceed, and from these she is called reasonable.

The Soule is diuided into two parts, the one Spirituall or Intelligible, where the discourse of reason is; the other brutish, which is the sensuall will of it selfe, wandring where all motions contrary to reason rest, and delighting only to dwell, where euill desires doe inhabit.

The

The actions of the ſoule are will, iudgement, ſenſe, conceiuing, thought, ſpirit, imagination, memory, vnderſtanding.

The incomparable beauty of the ſoule is prudence, temperance, fortitude, and iuſtice.

All the felicity of man, as wel preſent as to come, dependeth on the ſoule, *Clem.*

The ſoule is the organ and inſtrument of God, whereby he worketh in vs, and lifteth vs vp to the contemplation of his diuine power and nature.

The ſweeteſt reſt and harbor for the ſoule, is a conſcience vncorrupted.

The ſoule payeth well for hire in the body, conſidering what ſhe there ſuffereth.

The ſoule of the iuſt man is the ſeate of wiſedome, *Auguſt.*

The body is the Sepulcher of a dead ſoule.

The Soule is the breathing of God, *Ambroſe.*

If thy ſoule be good, the ſtroke of death cannot hurt thee, for thy ſpirit ſhall liue bleſſedly in Heauen, *Baſil.*

As they that haue healthfull bodies, eaſily indure both cold & heat, ſo they that haue a ſtayed & ſettled ſoule, haue the dominion ouer anger, griefe, ioy, and all other their affections, *Plato.*

It is not death that deſtroyeth the ſoule, but a bad life.

A ſound ſoule correcteth the naughtineſſe of the body.

All mens ſoules are immortall, but the ſoules of the righteous are immortall and diuine, *Socrat.*

It is good to haue a regard to the health of the mind, that the body thereby may be preſerued from danger.

The diſeaſes of the body are eaſie to be cured, but for the malady of the mind no medicine can be found.

The pleaſure of the minde excelleth the pleaſures of the body.

By what other name canſt thou call the ſoule, then God, dwelling in a mans body?

It is as great charitie to edifie the ſoule, as ſuſtaine the body, *Bernard.*

The nobility of the ſoule is alwayes to be thought vpon.

The

The ſoule in the fleſh is as amongſt thornes, *Bernard.*

The ſoule is the naturall perfection of the body, *Aurel.*

The body conſidereth nothing but what is preſent, the minde conceiueth what is paſt, and what is to come.

The ſoule of man is an incorruptible ſubſtance, apt to receiue either ioy or paine both heere, and elſewhere, *Solon.*

While the ſoule is in the company of good people, it is in ioy; but when it is among euil men, it is in ſorrow and heauineſſe.

As the body is an inſtrument of the ſoule, ſo is the ſoule an inſtrument of God.

The body was made for the ſoule, and not the ſoule for the body.

Looke how much the ſoule is better then the body, ſo much more grieuous are the diſeaſes of the ſoule, then the griefes of the body, *Diogenes.*

By the iuſtice of God the ſoule muſt needs be immortall, and therefore no man ought to neglect it, for though the body dye, yet the ſoule dyeth not.

The delights of the ſoule are, to know

her Maker, to cõsider the works of heauen, & to know her own state & being.

... vitales spiritus creauit Omnipotens: vnum qui carne non tegitur: alium, qui carne tegitur; sed non cum carne moritur: tertium, qui carne tegitur, & cum carne moritur. Primus Angelorum, secundus hominum, tertius brutorum est.

Of the SENSES.

Defi. *Senses are the powers of the soule and bodie, In number fiue, Seeing, Hearing, Smelling, Tasting, and Touching.*

Of SEEING.

TVlly would neuer leaue, vntill the eye, the eare, the mouth, and euery sense of his Auditors were full.

The eies were giuen to men, to be as it were their watch-towers & sentinels, the guiders and leaders of the body.

Of more validity is the sight of one eye, then the attention of ten eares; for in that a man seeth, is assurance, and that he heareth, may be an error.

The sight, the affection, and the hands, are instruments to gather bribes.

What can saying make them beleeue, whom seeing cannot perswade? *S.P.S.*

A wanton eye is the messenger of an vnchaste heart, *August.*

Mar-

Marcus Varro was ſurnamed *Strabo* for his quick ſight, that from *Lilibeum* a prouince in *Sicilia*, he could tell the number of the ſaile of ſhips which came out of the Hauen of *Carthage*.

He that is borne blind, is wiſer then the deafe or dumbe, *Ariſtotle*.

Blindneſſe it ſelfe commends the excellency of ſight, *Auguſt*.

The eye is the moſt precious part of the body, and therefore it is ſaid, I will keepe thee as the apple of mine eye.

The eyes are the windowes of the body, or rather of the ſoule, which is lodged in it.

The ſight is the chiefeſt ſenſe, and the firſt Miſtris that prouoked men forward to the ſtudie and ſearching of knowledge and wiſedome.

By hearing, not ſeeing, we come to the knowledge of truth.

Hearing is the preparation of the ſight, *Bernard*.

That which the eye ſeeth, the heart is often grieued at.

The ſenſe of the eyes anſwereth to the element of fire.

Man onely of all creatures ſeeth and contemplateth at once, *Plato.*

Nihil eſt difficilius quàm à conſuetudine oculorum mentis aciem abducere.

Totius hominis debilitas eſt oculos perdidiſſe.

HEARING.

THE eare trieth the words, as the mouth taſteth meate.

To whomſoeuer at the firſt the ſenſe of hearing is denyed, to them the vſe of the tongue ſhall neuer be granted.

As a ſtone caſt into the water, maketh many rounds, ſo a ſound which is begotten in the aire, hath his circles, which are multiplied vntill they come to the eare, *Ariſtotle.*

The eares of a man, and the eares of an Ape are not to be moued.

Plinie writeth a wonderfull example of the ſenſe of hearing; that the battell which was fought at Sybaris, the ſame day was heard at Olympia, the places being aboue fiue hundred miles diſtant.

The ſenſe of hearing, is anſwerable to the element of the ayre.

Qui audiunt audita dicũt, qui vident, planè ſciunt. Auris prima mortis ianua, prima aperiatur & vita. Bernardus.

SMEL-

Smelling.

THe ſenſe of ſmelling, is meerly conioyned with the ſenſe of taſting.

The ſenſe of ſmelling, is not o nely for pleaſure, but profit.

Albeit euery thing that ſmelleth well, hath not alwayes a good taſt; yet whatſoeuer a man findeth good to his taſte, the ſame hath alſo a good ſmel; and that which is found to haue an ill relliſh, the ſame hath alſo a bad ſmell.

Sweete ſmels are good to comfort the ſpirits of the head, which are ſubtile and pure; and ſtinking ſauours are very hurtfull for the ſame.

This ſenſe of ſmelling agreeth with the ayre and fire; becauſe ſmels are ſtirred vp by heate, as ſmoake by fire; which afterward by meanes of the aire, are carried to the ſenſe of ſmelling.

Non benè olet, qui ſemper olet.

Odorem morum fama diiudicat colore conſcientiæ, Bernardus.

Tasting.

THe ſenſe of taſte, is that ſenſe wherby the mouth iudgeth of all kinds of taſte.

He that hath not tasted the things that are bitter, is not worthie to taste the things which are sweeter.

The iudgemēt of taste is very necessary for mans life, and especially for the nourishment of all liuing creatures, because all things which the earth bringeth forth, are not good for them.

This sense of tasting answereth to the element of ayre.

Intellectus saporum est cæteris in prima linguabomini in palato.

Gustus mercatum inuitat, Euripides.

TOVCHING.

THe sense of touching answereth the element of the earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together, and throughout, and such as taketh more fast and surer hold then any of the rest.

The sense of touching, although it be the last, yet is the ground of all the rest, *Aristotle*,

One may liue without sight, hearing, and smelling, but not without feeling.

Sensuum

Sensuum ita clara iudicia & certa sunt, vt si optio naturæ nostræ detur, & ab ea Deus aliquis requirat, contenta ne sit suis integris incorruptisq; sensibus, an postulet melius aliquid non videam quod quærat amplius, Cicero.

Nos Aper auditu, Linx visu, Simia gustu:
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Defi. *Our children are the naturall and true issues of our selues, of the same mould and temperature, begot by the worke of nature, and made by the power of the Almightie.*

CHildren are a blessing of God, bestowed vpon man for his comfort.

Children, according to their bringing vp, proue either great ioy, or great griefe to their Parents.

He is happy that is happy in his childrē.

When wee behold our children, wee see a new light, *Theocritus.*

A good sonne is a good Citizen, *Stob.*

That child is not bound in dutie to his parents, of whom he neuer learned any vertuous instruction.

Whatsoeuer good instructions children learne in their youth, the same they retaine in their age.

The wicked example of a Father, is a great prouocation of the sonne to sinne.

Nothing

Nothing is better to bee commended in a Father, then the teaching of his children by good example, as much as by godly admonition.

Children by their lasciuious and vngodly education, grow in time to bee persons most monstrous and filthy in conuersation of liuing.

The fault is to bee imputed vnto the Parents, if children for want of good bringing vp, fall to any vnhoneſt kind of life.

As thoſe men which bring vp Horſes, will firſt teach them to follow the bridle; ſo they that inſtruct children, ought firſt to cauſe them to giue eare to that which is ſpoken.

Men ought to teach their children liberall Sciences, not becauſe thoſe Sciences may giue any vertue, but becauſe their mindes by them are made apt to receiue any vertue, *Seneca.*

Thoſe childrē which are ſuffered either to eate much, or ſleep much, be cōmonly dull-witted, and vnapt to learne.

As waxe is readie and pliant to receiue any kind of figure or print; ſo is

a young child apt to receiue any kind of learning.

The child that hath his mind more constant then his yeeres, yeelds many hopes of a stayed and toward age.

He that letteth his sonne run at his owne liberty, shall finde him more stubborne then any head-strong colt when he commeth to be broken, *Bias.*

The best way to make thy children to loue thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper, nor cleaueth faster in the mind of man, then those rules which he learned when he was a child.

The sonne cannot but prosper in all his affaires, which honoureth his parents with the reuerence due vnto them.

When thy Father waxeth old, remember the good deeds he hath done for thee when thou wast young.

Thou hast liued long enough, if thou hast liued to releeue the necessitie of thy father in his old age.

The law of nature teacheth vs, that we should in all kindnesse loue our parents.

Those

Thoſe children that denie dutifull obedience vnto their Parents, are not worthy to liue.

Solon made a law, that thoſe Parents ſhould not be relieued in their old age of their children, which cared not for their vertuous bringing vp.

We ought to giue good examples to children, becauſe if they ſee no vncomelineſſe, they ſhall be inforced to follow goodneſſe and vertue, *Xenophon.*

The Lacedemonians anſwered *Antipater*, that they would rather die, then giue him their children, which he demaunded for hoſtages; ſo great account made they of their education.

Such as leaue great riches to their children, without ſeeing them brought vp honeſtly, are like vnto them that giue much prouender to young Horſes, but neuer breake them at all, for ſo they wax fat, but vnprofitable, *Socrates.*

He which maketh his ſonne worthy to be had in eſtimation, hath done much for him, although he leaue him but little wealth.

Children ought to learne that which they

they ſhould do when they are men, *Aug.*

No puniſhment can be thought great enough for that child, which ſhould offer violence to his Parents; whom (if ther were occaſion offered) he ſhould be ready to defend with loſſe of his owne life.

Striue not in words with thy Parents, although thou tell the truth.

Solon being asked why hee made no Law for Parricides; anſwered, that hee thought none would be ſo wicked.

Magnam vim, magnam neceſſitudinem, magnam poſſidet religionem paternus, maternuſq; ſanguis: ex quo ſiqua macula concepta eſt, non modo elui non poteſt, verùm eo vſq; permanat ad animum, vt ſummus furor, atq; amentia conſequatur eum.

Of Youth.

Deſ. *Youth is the fourth age of man, then doe men grow in body, in ſtrength, and reaſon, in vice and vertue, and at that age the nature of a man is knowne, and whereunto he bendeth his mind, which before could not be diſcerned, by reaſon of the ignorance of his age.*

THe deeds that men commit in their youth, were neuer yet found ſo vpright and honeſt, but it was thought more praiſe-worthy to amend them then declare them.

Youth that heeretofore delight to

trie

try their vertues in hard Armours, tak
now their whole delight and conten
in delicate and effeminate amors.

Wantonneſſe, libertie, youth & riches
are alwayes enemies to honeſtie, *Solon*

Youth going to warres, ought to
feare nothing but good and euill re-
nowne, *Eurip.*

It is very requiſite that youth be
brought vp in that part of learning
which is called humilitie, *Lactant.*

A man followeth all his life long his
firſt addreſſing in his youth, as if a tree
bloſſome not in the ſpring, it will hardly
beare fruit in Autumne.

As the Cypres tree, the more it is wa-
tered, the more it withereth, and the
oftner it is lopped, the ſooner it dieth,
ſo vnbridled youth, the more it is by
graue aduice counſelled, or due correc-
tions controlled, the ſooner it falleth
to confuſion.

Where vice is imbraced in youth,
there commonly vertue is neglected in
age, *Cicero.*

Youth fireth his fancy with the flame
of luſt, and old age fixeth his affections
with the heate of loue.

Young

Young yeeres make their account ely of the gliſtering ſhew of beautie, t gray haires reſpect onely the perfect bſtance of vertue.

The minde of a young man is momen- rie, his fancie fading, his affections kle, his loue vncertaine, and his liking s light as the winde; his fancie fiered ith euery new face, and his mind mo- d with a thouſand ſundrie motions, othing that which of late he did loue, nd liking that for which his longing minde doth luſt, frying at the firſt, and reezing at the laſt.

The follies that men commit in their outh, are cauſes of repentance in old ge.

Cupid alloweth none in his court but ong that can ſerue, freſh and beautifull to delight, wiſe that can talke, ſecret to keepe ſilence, faithfull to gratifie, and aliant to reuenge his miſtreſſe iniuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in ſight, and vnſauorie in the ſmell.

Youth, if it bluſh not at beautie, and carry antidotes of wiſedome againſt flattery,

flattery, folly will be the next hauen he ſhall harbour in.

He that in youth guideth his life by reaſon, ſhall in age finde the readie foot-path from ruine, *Theopom.*

There is nothing ſweeter then youth, nor ſwifter decreaſing while it is increaſing.

Yong Willowes bend eaſily, and greene wits are intangled ſodainly.

So tutor youth, that the ſinnes of age be not imputed to thee, *Pythag.*

Impardonable are their offences, that for heaping vp of riches forget to bring vp their youth in honeſt manners.

Noble wits corrupted in their youth with vice, are more vngracious then peaſants that are borne barbarous.

Youth well inſtructed, maketh age well diſpoſed.

He is moſt perfit, which adorneth youth with vertues, *Hermes.*

The better that a child is by birth, the better ought he in his youth to be inſtructed.

The impreſſion of good doctrine ſtampt in youth, no age nor fortune can out-weare.

Examples

Examples are the beſt leſſons for youth.

The humour of youth is, neuer to thinke that good, whoſe goodneſſe hee ſeeth not, *S. P. S.*

The death of youth is a ſhip-wracke.

Youth ought to vſe pleaſure and recreation, but as naturall eaſe and reſt.

The inſtructions which are giuen to youth, ought not to be tedious; for being pithy and ſhort, they will the ſooner heare them, and the better keepe them.

Yong men are no leſſe bound to their Tutors for the vertues they teach them, then to their Parents for the life they gaue them.

Semper magno ingenio adoleſcentes refrænandi potiùs gloria quàm inuitandi ſunt: amputanda ſunt ſura illi ætati, ſiquidem effloreſcit ingenij laudibus.

Vicina eſt lapſibus iuuentus, quia variarum æſtus cupiditatum feruore calentis ætatis inflammatur.

Of Muſike.

Def. *Muſike is an inſearchable and excellent Art, in which by the true concordance of ſounds, a ſound of harmony is made, which reioyceth the ſpirits, and vnlodeth griefe from the heart, and conſiſteth in time and number.*

THE moſt commendable end of Muſike, is the Prayſe of God.

Disagreeing Musike and vain pastimes, are the hinderance of delight.

The brutish part of the soule, depending of the feeding beast without reason, is that which is pleased, and ordered by sounds and Musike.

Musike is fitter for funerals then feasts, and rather meete for passions of Anger, then dalliance and delight, *Eurip.*

Musike vsed moderately, like sleepe, is the bodies best recreation.

Loue teacheth Musike, though a man be vnskilfull, *Plutarch.*

Musike is the gift of God.

The better Musike, the more delighted in.

To sing well, and liue ill, is abominable before God.

Nothing rauisheth the minde sooner then Musike, and no Musike is more sweet then mans voyce.

There is no Law to bee compared with loue, nor any Art to the Art of Musike.

The ignorance of Musike hindereth the vnderstanding of the Scriptures, *Aug.*

One day takes from vs the credit of another, and one Musike extinguisheth the pleasure of another. Mu-

Muſike ouercommeth the heart, and the heart ruleth all other memories.

Beauty is no Beauty without Vertue, nor Muſike no Muſike without Art.

Muſike is a comfort to the minde oppreſſed with Melancholy.

That Muſike loſeth moſt his ſound and grace, which is beſtowed vpon a deafe man.

It is impoſſible with great ſtrokes to make ſweet Muſike.

The lowd ſound of Drums and Trumpets, is counted a Captaines warfaring Muſike, *Bias.*

Shame and danger are Prides Muſicians.

Hope is griefes beſt Muſike, and ouercomes the deſires of the ſoule.

Muſike ouer our ſoules is both Queene and Miſtris.

All things in this World is but the Muſike of inconſtancy.

Muſike which comforts the mind, hath power to renue Melancholy, *Eurip.*

All things loue their likes, and the moſt curious eare, the delicateſt Muſike.

Too much ſpeaking hurts, too much

galling ſmarts, and too much Muſike gluts and diſtempereth.

Youth ought to exerciſe themſelues in Muſike, and to imploy their time in thoſe harmonies which ſtirre vp to commendable operations and morall vertues, tempering deſire, greedineſſe, and ſorrowes; foraſmuch as Muſike conſiſteth in certaine proportions, and concords of the voyce.

Muſike is the Load-ſtone of fellowſhip, the cheerefull reuiuer of dulled ſpirits, and the ſole delight of dancing.

Siluęſtres homines, ſacer interpreſq; Deorum,
Cædibus & fœdo victu deterruit Orpheus.
Dictus ob id lenire Tigres rabidoſque Leones.
Vt quidam magnetes ferrum attrahunt, at Theamedes *qui in Æthiopia naſcitur, ferrum abigit, reſpuitque: Ita eſt muces ſigenus quod ſedet affectus, eſt quod incitet.*

Of Dancing.

Deſi. *Dancing is an actiue motion of the body, which proceedeth from the lightneſſe of the heart, iudiſially obſeruing the true time and meaſure of Muſike.*

TIme and Dancing are Twins, begot together, Time, the firſt-borne, being the meaſure of all moouing, and Dancing the moouing of all in meaſure.

Dan-

Dancing is Loues proper exercise.

Dancing is the childe of Musike and Loue.

Loue brought forth the three Graces, with hand in hand, dancing an endlesse round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is the faire Character of the Worlds consent, the Heauens great figure, and the Earths ornament.

The Virgins of Basill, on the festiuall dayes vse to dance publikely, without the company and leading of men, and to sing chaste Songs: and by this meanes Effeminacie, Idlenesse, and Lasciuiousnesse being auoyded, they become the Mothers of well-knit, and manly children, *Ramus.*

Pyrrhus play, which hee inuented in Crete for the Souldiers to exercise themselues in Armes, wherein he taught diuers gestures, and sundry shifts in mouings, whence first proceeded much the vse of Warres, was a kind of dancing in armes, as *Dionysius Halicarnassæus*, in his seuenth Booke testifieth.

When the Mermaydes dance and ſing, they meane certaine death to the Mariner.

When the Dolphins dance, ſome dangerous ſtorme approcheth.

The ſoberer and wiſer ſort among the Heathen, haue vtterly diſliked dancing; and among the olde Romanes it was counted a ſhame to dance.

Dancing is the chiefeſt inſtrument of Ryot and Exceſſe.

Semphronia a Romane Lady, although fortunate in Husband and Children, and famous for her knowledge in Learning, yet was blemiſhed with the note of Laſciuiouſneſſe, for more then neceſſary expertneſſe in footing a Dance.

Plato and *Ariſtippus* being inuited to a Banquet of *Dionyſius*, and being both by him commanded to array themſelues in purple and to dance, *Plato* refuſed with this anſwere, I am borne a man, and know not how to demeane my ſelfe in ſuch womaniſh effeminacy. *Ariſtippus* arrayed himſelfe in Purple, and prepared himſelfe to dance, with this anſwere: At the Solemnities of our Father *Liber*,

a chaſte minde knoweth not how to bee corrupted.

Cliſthenes, King of Sicyon, hauing a Daughter marriageable, commanded that it ſhould bee proclaymed at the Games of Olympus, that he that would bee counted *Cliſthenes* Sonne in Law, ſhould within threeſcore dayes repayre to Sicyon. When many Wooers had met together, *Hipoclides* the Athenian, Sonne of *Tiſander*, ſeemed the fitteſt: but when as he had trod the Laconique and Attique Meaſure, and had perſonated them with his legs and armes, *Cliſthenes* ſtomaking it, ſaid, O thou Sonne of *Tiſander*, thou haſt danced away thy Marriage.

Albertus the Emperour, father of *Ladiſlaus*, was wont to ſay that hũting was the exerciſe of a man, but dãcing of a womã.

Fredericke, the third Emperor of Rome, would often vſe to ſay, that hee had rather be ſicke of a burning Feauer, then giue himſelfe to dancing.

Alphonſus, that moſt puiſſant King of Aragon and Sicily, was wont to taxe the Frenchmen of great lightneſſe, who the

more ancient in yeeres they waxed, the more they delighted themselues with vaine and frantike dancing.

The same *Alphonsus*, when he had beheld a woman dance very lasciuiously and impudently, Behold, quoth hee, by and by *Sibylla* will deliuer an Oracle. He reputing dancing to bee a kind of frantikenesse; *Sibylla*, the Propheteesse neuer yeelding any Oracle, except possessed first with a fury.

The same noble King, hearing that *Scipio* was wont to recreate himselfe with dancing, said; that a Dancer did differ nothing from a mad man, but onely in the length of time, the one being mad so long as he liueth, the other whilst he danceth, *Alphon.*

The Romanes, Lacedemonians, and other well-ordered Common-weales, banished out of their Countries all vaine pleasures, and aboue all, dancing, as seruing to none other vse, but to effeminate yong men, and to allure them to vice.

No man danceth, except he be drunke or mad, *Tully.*

The

The vertuous Matrons by dancing, haue oftentimes loſt their Honours, which before they had long nouriſhed; and Virgins by it learne that which they had beene better neuer to haue knowne, *Petrarch.*

Tully, finding fault with an enemy of his, called him in deriſion, a braue Dancer.

They which loue dancing too much, ſeeme to haue more braines in their wit then their head, and thinke to play the Fooles with reaſon, *Terence.*

A lamentable tune is the ſweeteſt Muſike to a wofull mind, *S. P. S.*

Muſike is the ſweet meate of ſorrow.

In the Sea of Hiſtories, mention is made of an Arch-biſhop of Magdeburg, who broke his neck dancing with a Damſell.

Hee danceth well, to whom Fortune pipeth.

Socrates, which was pronounced by the Oracle of *Apollo* to bee the wiſeſt man in all Greece, was not aſhamed in his old age to learne to dance; extolling dancing with wonderfull prayſes.

It

It is neceſſary that our footſteps bee as well ruled as our words ought to bee.

God threatned the Daughters of Sion, for that they went winding and prancing, making their ſteps to bee heard againe.

Apud antiquos tanto in pretio habita eſt ſaltatio, vt populi præſides & anteſignani præſaltorum nomine honorarentur.

Saltatio non ad pudicas, ſed ad adulteras pertinet.

Of Man.

Defi. *Man is a Creature made of God, after his owne Image, iuſt, holy, good, and right by nature, and compounded of Soule and Body: of Soule, which was inſpired of God with ſpirit and life, and of a perfit naturall body, framed by the ſame power of God.*

A Man may be without fault, but not without ſinne, *Aug.*

Man was created to ſet forth the glory of his Creatour, and to ſpeake and do thoſe things which are agreeable vnto him, through the knowledge of his benefits.

Man is nothing but calamity it ſelfe, *Hero.*

Mans nature is deſirou of change.

Man was wonderfully created, but more wonderfully redeemed, *Aug.*

Man

Man is the example of Imbecillity, rey of Time, ſport of Fortune aud En-y, the Image of Vnconſtancy, and the ery ſeate of Fleame, Choler, and Rheumes, *Plut.*

A good man alwayes draweth good things out of the treaſure of his heart, nd a wicked man that which is wicked, *Chryſ.*

Man is ſo excellent a creature, that al o-ther creatures were ordained for his vſe.

The duty of man conſiſteth in know-ing of his owne nature, in contempla-ting the Diuine Nature, and in labour to profit others.

Man is onely a breath and a ſhad-dow, and all men are naturally more in-clined to euill then goodneſſe, and in their actions are fraile and vnconſtant, as the ſhaddow of ſmoke.

The end of mans knowledge is humi-liation and glory, *Bonauen.*

Man wilfully-minded, depriueth him-ſelfe of all happineſſe.

Miſeries haue power ouer man, not man ouer miſeries.

To the greateſt men, the greateſt miſ-chiefes are incident. What-

Whatsoeuer chanceth to one man, may happen likewise to all men.

Man by nature keepeth no measure in his actions, but is carryed away through violence of his sundry actions.

No creature, but man, hath any knowledge of God.

Man hath no power ouer his life, but liues ignorant of the certaine time of his death, euen as a beast, onely comforting himselfe with confidence.

To euery man belongeth two powers, a desire and an opinion; the first body-bred, leading to pleasure, the other soule-bred, leading to good things, *Cicero.*

Opinion and desire, hold in man great Controuersies, for when opinion is Victor, then he is sober, discreet, and chaste, but when desire ouer-commeth, hee is riotous, wild and vnsatiate.

All men naturally haue some loue and liking of the truth.

All things are resolued into those things whereof they are compounded; the body of man being earth, shall returne to earth, and the soule being immor-

ortall, ſhall enter into immortalitie.

A man that paſſeth his life without profit, (as one vnworthy to liue) ought to haue the reſt of his life taken from him, *Pla.*

As much as a man is from head to foot, ſo much is he betweene his two longeſt fingers ends and armes ſtretched, *Plinie.*

All men are by nature equall, made all of the earth by one workman, and howſoeuer wee deceiue our ſelues, as deare vnto God is the poore Peaſant as the mighty Prince, *Pla.*

Miſery then ſeemeth to bee ripe for man, when he hath age to know miſery.

The Philoſophers knew mans imperfections, but could neuer attayne to know the true cauſe of them.

Nonne vides hominum vt celſos ad ſidera vultus,
Suſtulerit Deus ac ſublimia finxerit ora,
Cum pecudes volucrumq; genus formaſq; ferarum,
Segnem atq; obſcœnam paſſum ſtrauiſſet in aluum?

Of Choice.

Defi. *Choice doth belong vnto the mind, and is eyther of the power of knowing, or of appetite: it is the will of man, and more noble part of his minde, alwayes ioyned with reaſon.*

HE that makes his choice without diſcretion, doth ſow his Corne hee

wots not when, and reapes hee knowes not what.

It is better to brooke an inconuenience then a mischiefe; and to bee counted a little fond, then altogether foolish.

In chooſing a Wife, chooſe her not for the ſhape of her body, but for the good qualities of her minde; not for her outward perſon, but her inward perfection.

He that chooſeth an Apple by the skin, and a man by his face, may bee deceiued in the one, and ouerſhot in the other.

He that is free, and willingly runneth into Fetters, is a Foole, and whoſoeuer becommeth Captiue without conſtraint, may bee thought eyther wilfull or witleſſe.

If the eye bee the chooſer, the delight is ſhort, if the will, the end is want, if reaſon, the effect is wiſdome, *Theopom.*

If thou chooſe Beauty, it fadeth, if Riches, they waſte, if Friends, they waxe falſe, if Wiſdome, ſhe continues.

Chooſe thy friend, not by his many vowes, but by his vertuous actions: for who doth well without boaſt, is worthy to be counted a good man; but hee that

vowes

vawes much, and performes nothing, is a right Worldling, *Chilo.*

In chuſing a Magiſtrate, reſpect not the Riches he hath, but the Vertues hee enioyeth; for the rich man in Honour, feareth not to couet, the vertuous man in all Fortunes is made for his Country, *Solon.*

It is a preſage of good Fortune to yong Maydens, when Flowres fall from their Hats, Falſhood from their Hearts, and Inconſtancy from their Choice.

Choice is ſooneſt deceiued in theſe three things, in Brokers wares, Courtiers promiſes, and womans Conſtancies.

Iealouſie is the fruit of raſh election, *S. P. S.*

We chuſe a faire day by the gray morning, the ſtout Moyle by his ſturdy lims; but in choice of pleaſures, wee haue no election, ſith they yeeld no vſe, *Bodinus.*

Zeno, of all vertues made his choice of ſilence; for by it, ſaith he, I heare other mens imperfections, and conceale mine owne.

All ſweet choice is ſowre, being compared with the ſowre choice of ſweete loue.

Who

Who chuſeth loue, chuſeth feare and teares.

After the choice of a momentary pleaſure, enſueth an endleſſe calamitie.

Artimeſia, the Queene, being demanded, what choice ſhould be vſed in loue, quoth ſhe, Imitate the good Lapidaries who meaſure not the nature of the ſtone by the outward hiew, but by the inward vertue.

So many Countries, ſo many Lawes, ſo many choices, ſo many ſeuerall opinions.

He that chuſeth eyther loue or loyalty, will neuer chuſe a companion.

A little packe becomes a ſmall Pedler, and a meane choice an humble conceit.

Electio non eſt de præterito ſed de futuro, Plut.

Liber eſſe non poteſt, cui effectus imperant & cupiditates dominantur.

Of MARRIAGE.

Deſi. *Marriage being the chiefe ground and preſeruation of all Societies, is nothing elſe but a communion of life betweene the Husband and the Wife, extending it ſelfe to all the parts that belong to their houſe.*

NVptiall faith violated, ſeldome or neuer ſcapes without reuenge, *Crates.*

There

There is no greater plague to a mar-ied woman, then when her Husband ſchargeth on her backe all his iarres, uarrels, and paſſions, and reſerueth his leaſures, ioyes, and company for ano-er.

Let men obey the Lawes, and women eir Husbands wils, *Socra.*

Barren Marriages haue many brawles, *Baſil.*

Humble Wedlocke is better then oud Virginity, *Aug.*

It is not meet that yong men ſhould arry yet, and old men neuer, *Diog.*

Marriage is an euill to be wiſhed.

A woman without Dowry, hath no berty to ſpeake, *Eurip.*

Vnhappy is that man that marrieth eing in pouerty.

A woman bringeth a man two ioyfull ayes, the firſt her Marriage, the ſecond er death, *Stobæus.*

A man in making himſelfe faſt, vn-doeth himſelfe.

Old age and Marriage are alike, for e deſire them both, and once poſſeſſed en we repent. *Theod.*

Giue thy Wife no power ouer thee: for if thou ſuffer her to day to tread vpon thy foot, ſhee will not ſticke to morrow to tread vpon thy head.

Amongſt the Rhodians, the Fathers were commanded in marrying their Sonnes, to trauell but one day: to marry one vertuous Daughter, to trauell ten yeeres, *Aurel.*

No man ſuffereth his Wife much, but he is bound to ſuffer more, *Aurel.*

The Grecian Ladies counted their yeeres from their Marriage, not their birth, *Hom.*

The Caſpians made a Law, that hee which marryed after he had paſſed fifty yeeres, ſhould at the common Aſſemblies and Feaſts, ſit in the loweſt and vileſt place; as one that had committed a fact repugnant to Nature, terming him nought elſe but a filthy and doting olde Leacher.

He that marrieth one faire and diſhoneſt, weddeth himſelfe to a world of miſeries, and if to one beautifull and neuer ſo vertuous, yet let him thinke this, hee ſhall haue a woman, and therefore a neceſſary euill.

Such

Such as are desirous to marry in haſte, haue oftentimes ſufficient time to repent at leiſure.

If thou marry in age, thy Wiues freſh colours wil breed in thee dead thoughts and ſuſpicion, and thy white haires her lothſomeneſſe and ſorrow.

Cleobulus meeting with his Son *Ireon*, ſolemnizing the Ceremony of Marriage, gaue him in his hand a brãch of Hẽbane: meaning by this, that the vertuous diſpoſitiõ of a wife is neuer ſo perfect, but it is interlaced with ſome froward fancies.

Inequality in Marriage is often an enemy to loue, *Bion.*

The roundeſt Circle hath his Diameter, the fauorableſt aſpects their incident oppoſitions, and Marriage is qualified with many trifling griefes and troubles.

Hee that marries himſelfe to a faire face, tyes himſelfe oftentimes to a foule bargaine, *Bias.*

A good Husband muſt bee wiſe in words, milde in conuerſation, faithfull in promiſe, circumſpect in giuing counſell, carefull in prouiſion for his houſe, diligent in ordering his goods, patient

in importunity, iealous in bringing vp his youth.

A good Wife must bee graue abroad, wise at home, patient to suffer, constant to loue, friendly to her Neighbours, prouident for her Houshold, *Theophrastus.*

Marriage with peace, is this Worlds Paradise; with strife, this lifes purgatory.

Silence and patience, causeth concord betweene married couples.

It is better to marry a quiet Foole, then a witty Scold.

In Marriage, rather enquire after thy Wiues good conditions, then her great Dowry.

Spirituall Marriage beginneth in Baptisme, is ratified in good life, and consummated in a happy death.

Thales, seeing *Solon* lament the death of his Sonne, said, that for the preuention of such like troubles, he refused to be married.

Hee which would faine finde some meanes to trouble himselfe, need but to take vpon him eyther the gouernment of a Ship or a Wife, *Plaut.*

A chaste Matron, by obeying her Hus-

husbands will, hath rule ouer him.

The first coniunction of mans society, Man and Wife.

Qui cogitat de nuptijs, non cogitat bene,
cogitat enim, contrahit debinc nuptias,
malorum origo quum sit hæc mortalibus.
quotam enim, si fortè pauper duxerit,
non iam ille coniugem, sed habet heram sibi
qui seruit: at si pauper aliquam duxerit
malafferentem, seruus ille rursum erit,
cum victum vtriq; non sibi tantùm parat.
duxit ne fœdam? vita debinc acerba erit:
etiam pigebit ingredi limen domus.
duxit ne formosam? nihilo erit hæc magis
sui mariti quàm sui vicini.
Ita in aliquod necesse est vt incidat malum.

Of Chastitie.

Defi. *Chastity is the beauty of the soule and purity of life, which refuseth the corrupt pleasures of the flesh, and is onely possessed of those who keepe their bodies cleane and vndefiled, and it consisteth either in sincere Virginitie, or in faithfull Matrimony.*

Chastitie is of small force to resist, where wealth & dignity ioyned in league, are armed to assault.

Pure Chastity is beauty to our soules, grace to our bodies, and peace to our desires, *Solon.*

Frugalitie is the signe of Chastity.

Chastitie in Wedlocke is good, but

more commendable is it in Virginity and Widdow-hood.

Chastity is a vertue of the Soule, whose companion is Fortitude, *Amb.*

Chastity is of no account without Humility, nor Humility without Chastity, *Greg.*

Chastity is the seale of Grace, the staffe of Deuotion, the marke of the Iust, the Crowne of Virginity, the glory of life, and a comfort in Martyrdome.

Chastity groweth cheape, where Gold is not thought deare.

The first degree of Chastity, is pure Virginity, the second, faithfull Matrimony.

Idlenesse is the enemy to Chastity.

As Humility is necessary, so Chastity is Honourable.

Chastity, Humility, and Charity, are the vnited Vertues of the Soule.

Chastity without Charity, is a Lampe without Oyle.

Chastity and Modesty, are sufficient to inrich the poore; and wise-men in Marriage, rather make choice of honestie and manners, then looseneſſe of ha-

haniour, with great Lands and rich Poſſeſſions.

Chaſtity is knowne in extremity, and crowned in the end with eternity.

If Chaſtity bee once loſt, there is nothing left prayſe-worthy in a woman, *Niph.*

The firſt ſtep to Chaſtity, is to know the fault, the next to auoyd it.

Though the body bee neuer ſo faire, without Chaſtity it cannot be beautiful.

Beauty by Chaſtity, purchaſeth prayſe and immortality.

Beauty without Chaſtity, is like a Mandrake Apple, comely in ſhew, but poyſonfull in taſte.

Feaſts, Dances, and Playes, are prouocations to Inchaſtity, *Quint.*

Beauty is like the Flowres of the Spring, and Chaſtity like the Starres of Heauen.

Where neceſſity is ioyned vnto Chaſtity, there authority is giuen to vncleannes: for neither is ſhe chaſte which by feare is compelled, neither is ſhe honeſt, which with need is obtayned, *Aug.*

A wandering eye, is a manifeſt token of an vnchaſte heart. Gra-

Gracious is the face that promiſeth nothing but loue, and moſt celeſtiall the reſolution that liues vpon Chaſtity.

The true modeſty of an honeſt man, ſtriketh more ſhame with his preſence, then the ſight of many wicked and immodeſt perſons can ſtirre to filthineſſe with their talkings.

Chaſtity with the reines of reaſon brideleth the rage of Luſt.

Doe not ſay that thou haſt a chaſte mind, if thine eye bee wanton, for a laſciuious looke is a ſigne of an inconſtant heart, *Ber.*

Amongſt all the conflicts of a Chriſtian ſoule, none is more hard then the warres of a chaſte minde, for the fight is continuall, and the victorie rare, *Cyprian.*

A chaſte eare cannot abide to heare that which is diſhoneſt.

——*nulla reparabilis arte*
Læſa pudicitia eſt: deperit illa ſemel:
Lis eſt cum forma magna pudicitiæ.

Of Content.

Deſi. *Content is a quiet and ſettled reſolution in the mind, free from Ambition and Enuy, aiming no further then at thoſe things already poſſeſſed.*

COntent is great riches, & patient pouerty is the enemy of fortune.

Better it is for a time with content to preuent danger, then to buy fayned pleaſures with Repentance.

Hee that cannot haue what hee would, muſt be content with what he can get.

Content is a ſweet ſauce to euery diſh, and pleaſantneſſe a ſingular portion to preuent a miſchieſe.

Content is more worth then a Kingdome, and Loue no leſſe worth then life.

A wiſe-man preferteth content before riches, and a cleere minde before great promotion.

Miſery teacheth happy content, *Solon.*

What can bee ſweeter then content, where mans life is aſſured in nothing more then in wretchednesſe?

Content makes men Angels, but Pride makes them Deuils.

Many men loſe by deſire, but are crowned by content, *Plato.*

To couet much, is miſery, to liue content with ſufficient, is earthly felicity.

To will much is folly, where abilitie wanteth; to deſire nothing, is content, that deſpiſeth all things.

The riches that men gather, in time may

may fayle, friends may waxe falſe, hope may deceiue, vain-glory may tempt, but content can neuer be conquered.

Content is the bleſſing of Nature, the ſalue of pouerty, the Maſter of ſorrow, and the end of miſery.

To liue, Nature affordeth, to liue content, Wiſdome teacheth.

Content, though it loſe much of the World, it partakes much of God.

To liue to God, to deſpiſe the World, to feare no miſery, and to flye flattery, are the Enſignes of Content.

What we haue by the World, is miſery, what we haue by Content, is Wiſedome, *Aurel.*

The eyes quiet, the thoughts Medicine, and the deſires Methridate, is Content.

To be content, kils aduerſity if it aſſault, dryes teares if they flow, ſtayes wrath if it vrge, winnes Heauen if it continue.

He is perfectly content, which in extremes can ſubdue his owne affections.

No riches are comparable to a contented minde, *Plut.*

Hee that is patient and content in his trou-

troubles, preuenteth the poyson of euill tongues in their lauish talkings.

Content & Patience are the two Vertues, which conquer and ouerthrow all Anger, Malice, Wrath, and Back-byting.

To liue content with our estate, is the best means to preuent ambitious desires.

——Nemo quàm sibi sortem
Seu ratio dederit, seu sors obiecerit, illa
Contentus viuit, Horace. *Viuitur paruo benè.*

Of Constancie.

Defi *Constancy is the true and immoueable strength of the mind, not puffed vp in prosperity, nor depressed in aduersity, it is sometimes called stability and perseuerance, sometimes pertinacy, the last of the parts of fortitude.*

Constancy, except it be in truth, and in a good cause, is Impudency.

It is the part of Constancy to resist the dolors of the Minde, and to perseuere in a well-deliberated action, *Arist.*

Constancy is the health of the minde, by which is vnderstood the whole force and efficacy of Wisdome, *Cic.*

He that hath an inconstant minde, is eyther blind or deafe.

Constancy is the Daughter of Patience and Humility, *Niphus.*

Constancy is the meane betweene elation

tion and abiection of the minde, guided by reaſon, *Plato.*

Conſtancy is onely the Nepenthes, which whoſo drinketh of, forgetteth all care and griefe.

Nothing in the World ſooner remedieth ſorrowes, then conſtancy and patience, which endureth aduerſity and violence, without making any ſhew or ſemblance, *Agrippa.*

It is the lightneſſe of the wit, raſhly to promiſe what a man will not, nor is not able to performe, *Caſſiodorus.*

The bleſſed life is in Heauen, but it is to be attayned vnto by perſeuerance.

It is a great ſhame to be weary of ſeeking that which is moſt precious, *Plato.*

Many begin well, but few continue to the end, *Ierom.*

Perſeuerance is the only Daughter of the great King, the end and confirmation of all vertues, and the vertue without the which no man ſhal ſee God, *Ber.*

Perſeuerance is the Siſter of Patience, the Daughter of Conſtancy, the Friend of Peace, and the Bond of Friendſhip.

Not to go forward in the way of God, is to go back-ward. The

The constant man in aduersity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vaine he runneth, that fainteth before he come to the Goale, *Greg.*

The vnconstant man is like *Alcibiades* Tables, fayre without, and foule within.

The onely way to Constancy, is by Wisdome.

A constant-minded man is free from care and griefe, despising death, and is so resolued to endure it, that he remembreth all sorrowes to bee ended by it, *Cicero.*

Constancy is the ornament of all Vertues.

Hee is not to bee reputed constant, whose minde taketh no fresh courage in the midst of extremities, *Ber.*

Rarae fœlicitatis est celeritas & magnitudo, rarioris diuturnitas & constantia, Demost.

Tardè agere dere, & quod aggressurus sis, perseuerater prosequere.

Of Religion.

Def. *Religion is a Iustice of men toward God, or a diuine honouring of him in the perfect and true knowledge of his Word, peculiar onely to man: it is*

the

the ground of all other vertues, and the onely meanes to vnite and reconcile man vnto God for his Saluation.

NO errour is so dangerous, as that which is committed in Religion, forasmuch as our saluation, quiet and happinesse consisteth thereon.

Man was created for the Seruice of God, who ought aboue all things to make account of Religion.

If it be a lewd part, to turne the Traueller out of his right way, and so to hinder him in his iourney, then are such as teach false doctrine much more to bee detested; because through such a mischiefe, they lead men to destruction, *Aug.*

Saint *Augustine* reproueth *Varro* and *Pontifex Scæuola*, who were of opinion, that it was very expedient men should be deceiued in Religion, because that there is no felicity or certaine rest, but in the full assurance thereof; and in an infallible truth, without Diuinity and the Doctrine of God, none can take any principle at all in the Discipline of manners.

The Word is a Medicine to a troubled

ed ſpirit, but being falſly taught, it
noueth a Poyſon, *Bern.*

Religion is like a ſquare or ballance,
is the Canon and rule to liue well by,
nd the very Touch-ſtone which diſ-
meth the Truth from Falſhood.

The ancient Fathers haue giuen three
incipall markes by which the true Re-
gon is knowne; firſt, that it ſerueth
e true God; ſecondly, that it ſerueth
im according to his Word; thirdly,
at it reconcileth that man vnto him
hich followeth it.

Vices border vpon Vertues, Super-
tion vpon Religion, Prodigality vp-
n Bounty.

The true worſhip of God conſiſteth
Spirit and Truth, *Chryſoſt.*

Where Religion is, Armes may eaſily
e brought, but where Armes are with-
ut Religion, Religion may hardly bee
rought in.

There can bee no ſurer ſigne of the
uine of a Kingdome, then contempt of
Religion.

There can be no true Religion, where
the Word of God is wanting.

Thoſe

Thoſe men are truely religious, which refuſe the vaine and tranſitory pleaſures of the World, and wholly ſet their minds on diuine Meditations.

He which is negligent, and ignorant in the Seruice of the Creator, can neuer be carefull in any good cauſe.

Religion doth linke and vnite vs together, to ſerue with willingneſſe one God Almighty. It is the guide of all other vertues, and they who doe not exerciſe themſelues therein, to withſtand all falſe opinions, are like thoſe Souldiers which goe to warre without weapons.

True Religion is the well-tempered morter that buildeth vp all Eſtates.

The principall ſeruice of God conſiſteth in true obedience, which the Prophets call a ſpirituall Chaſtity; not to ſwerue therefrom, nor to thinke that whatſoeuer wee finde good in our owne eyes, pleaſeth him.

The knowledge of true Religion, Humility, and Patience, entertayneth Concord.

If men did know the truth, and the hap-

happineſſe which followeth true religion, the voluptuous man would there ſeeke his pleaſures, the couetous man his wealth, the ambitious man his glory, ſith it is the onely meane which can fill the heart, and ſatisfie their deſire; it ſerueth alſo for a guide to leade vnto God, whereas the contrary doth cleane withhold vs from him.

No creature is capeable of religion, but onely man, *Baſil.*

The firſt law that ſhould be giuen to men, ſhould be the increaſe of religion and pietie.

It is a very hard matter to change religion.

Where no religion reſteth, there can be no vertue abiding, *Auguſt.*

True Religion is to be learned by faith, not by reaſon.

Religion is the ſtay of the weake, the maſter of the ignorant, the philoſophy of the ſimple, the oratory of the deuout, the remedie of ſinne, the counſell of the iuſt, and the comfort of the troubled.

Pure religion and vndefiled before

God the Father, is this, to visite the fatherlesse and widdowes in their aduersitie, and for a man to keepe himselfe vnspotted of the world.

Philosophia pernosci non potest sine Christiana veraque religione: quam prælucentem si tollis, fateor ecce & clamo, ludibrium illa, vanitas, dilirium.
Oportet Principem ante omnia esse Deicolam.

COVNTRY or COMMON-VVEALE.

Defi. *Our Countrey is the Region or clime vnder which we are borne, the common mother of vs all which we ought to hold so deare, that in the defence thereof wee should not feare to hazzard our liues.*

THere can be no affinitie neerer then our Countrey, *Plato.*

Men are not borne for themselues but for their Country, Parents, kindred and friends, *Cicero.*

There is nothing more to be desired nor any thing ought to be more dear to vs, then the loue of our countrey.

Children, Parents, Friends, are neer to vs, but our Countrey challengeth greater loue, for whose preseruation wee ought to oppose our liues to the greatest dangers.

is not enough once to haue loued thy
untrey, but to continue it to the end.

Whereſoeuer we may liue well, there
our countrey.

The remembrance of our countrey is
oſt ſweet, *Liuius.*

To ſome men their countrey is their
ame, and ſome are the ſhame of their
untrey.

Let no man boaſt that he is the Citi-
n of a great Citie, but that he is wor-
ie of an honorable countrey, *Ariſt.*

We ought ſo to behaue our ſelues to-
rds our countrey vnthankefull, as to
nother.

The profit of the countrey extendeth
elfe to euery Citie of the ſame, *Stob.*

Our countrey, ſaith *Cicero*, affordeth
ge fields, for euery one to runne to
nour.

Our countrey firſt challengeth vs by
ture.

he whole world is a wiſemãs country.

eceſſitie compelleth euery man to
e his countrey, *Eurip.*

The loue which wee beare to our
untrey, is not pietie, as ſome ſuppoſe,

but charitie, for there is no pietie, but that which we beare to God and our Parents.

Many loue their countrey, not for itselfe, but for that which they possesse in it.

Sweet is that death and honorable, which we suffer for our country, *Horac.*

If it be asked to whom we are most engaged, and owe most duty, our countrey and parents are they that may iustly challenge it.

The life which we owe to death, is made euerlasting, being lost in the defence of our countrey.

Happy is that death, which being due to nature, is bestowed vpō our country.

Happy is that Common-wealth, where the people doe feare the law as a tyrant, *Plato.*

A Common-wealth consisteth of two things, reward, and punishment.

As the body is without members, so is the Common-wealth without lawes.

Peace in a Common-wealth, is like harmony in Musike, *August.*

Men of desert are least esteemed of in their owne countrey, *Eras.* *Nescio*

Nescio qua natale solum dulcedine cunctos
Allicit, & memores non sinit esse sui, Ouid.
Omnibus qui patriam conseruauerint, adiuuerint, auxerint, certus est cœlo & definitus locus, vbi beati aui sempiterno fruuntur, Cicero.

Of Hope.

Defi. *Hope is that vertue whereby the spirit of man putteth great trust in honest and waighty matters, hauing a certaine and sure confidence in himselfe: and this hope must be strongly grounded vpon a sure expectation of the helpe and grace of God, without which, it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the vnhappy man.

He that will lose a fauour for a hope, hath some wit, but small store of wisdome, *Bias.*

Fortune may take away our goods, but death cannot depriue vs of hope.

Hopes aboue fortune, are the forepointers of deepe falles.

If thou chance to loue, hope well, whatsoeuer thy hap be.

That which is most common, is hope.

Hope is a waking mans dreame, *Plin.*

To put our confidence in the creature, is to despaire of the Creator, *Greg.*

Vaine is the hope that doth not feare God.

This mortall life is the hope of the life immortall, *Auguſt.*

They onely hope well, who haue a good conſcience.

Hope is the companion of loue.

Hope cannot be without faith.

Hope is the god of the wretched, *Ber.*

Hope grounded on God, neuer faileth, but built on the world, it neuer thriueth.

Hope apprehẽdeth things vnſeene, and attaineth things by continuance, *Plato.*

The Euenings hope may comfort the mornings miſery.

Hope is fooles God, the Merchants comfort, the Souldiers companion, and the ambitious mans poyſon.

Hope of life is vanitie, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth beleeuing followers.

Sweet words beget hope, large proteſtations nouriſh it, and contempt kils it.

He that ſuppoſeth to thriue by hope, may happen to beg in miſery, *Bion.*

The apprehenſion of hope, derideth griefe, & the fulnes of hope cõſumeth it.

As

As all metals are made of Sulphur, ſo all pleaſures proceed from hope.

As the one part laboureth for the conſeruation of the whole body, ſo hope for the accompliſhment of all deſires.

Sadnes is the puniſhment of the heart, hope the medicine of diſtreſſe, *Crates.*

Hope is a pleaſant paſſion of the mind, which doeth not onely promiſe vs thoſe things that we moſt deſire, but thoſe things alſo which we vtterly deſpaire of.

Our high hopes haue oftentimes hard fortunes, and ſuch as reach at the tree, commonly ſtumble at the root.

To hope for requitall of benefits beſtowed, may rather be counted vſurie then vertue.

A cowardly louer without hope, ſhal neuer gaine faire loue with good fortune.

To hope againſt all hope, is the excellence of a mighty reſolution.

In a little place is hid a great treaſure, and in a ſmall hope, a boundleſſe expectation.

Confidence, except it be guided by modeſty, and proceed from iudgement,

may rather be called arrogancie then hope.

Hope, of all passions, is the sweetest and most pleasant, and hereof it is said, that hope onely comforteth the miserable.

Hope is the Gouernour of men.

Perdicas seeing *Alexander* largely bestow many benefits vpon his friends, asked him, what hee would leaue for himselfe? he answered, Hope.

A good and vertuous man ought alwaies to hope well, & to feare nothing.

Hope is the beginning of victory to come, and doth presage the same, *Pynd.*

Sola spes hominem in miserijs consolari solet.
Miserum est timere cum speres nihil.

Of Charity.

Def. *Charity is the indissoluble band of God with vs, whereby we are inflamed with the loue of him, for that which we owe vnto him, and thereby are induced to loue our neighbours for the loue of God.*

Charity is the scope of all Gods commandements, *Chrys.*

Charity delayed, is halfe lost.

Charity ransommeth vs from sinne, and deliuereth vs from death.

Charity increaseth faith, begetteth hope, and maketh vs at one with God.

As

As the body without the ſoule enioyeth no life, ſo all other vertues without charity are cold and fruitleſſe.

Charity is a good and gracious effect of the ſoule, whereby mans heart hath no fancie to eſteeme any thing in this world, before the ſtudy to know God.

The charitable man is the true louer of God, *Seneca.*

As the Sunne is to the world, and life to the body, ſo is charity to the heart.

Charity reſembleth fire, which inflameth all things it toucheth, *Eraſmus.*

Charity in aduerſity is patient, in proſperity temperate, in paſſions ſtrong, in good works quicke, in temptations ſecure, in hoſpitality bountifull, amongſt her true children ioyfull, among her falſe friends patient.

Charity in midſt of iniuries is ſecure, in heart boũtifull, in diſpleaſures meeke, in concealing euils innocent, in truth quiet, at others misfortune ſad, in vertues ioyfull.

Charity in aduerſity fainteth not, becauſe it is patient, and reuengeth not iniuries, becauſe it is bountifull.

He

He that truly loueth, beleeueth and hopeth, *Auguſt.*

By charity one ſeeth the glorious light of God, *Aug.*

He alwayes hath to giue that is full of charity, *Bernard.*

To loue with all the ſoule, is to loue wiſely; to loue with all the ſtrength, is manfully to ſuffer for truth; to loue with all our heart, is to prefer the loue of God before all things that flatter vs, *Aug.*

The meaſure in louing God, is to loue him without meaſure, *Bernard.*

Charity is the way of man to God, and the way of God to man, *Aug.*

If any man waxe drunke with the loue of God, he is ſtraightwayes apt and readie to all good; he laboureth and is not weary, he is weary and feeleth it not, the malicious mocke him, and he perceiueth it not, *Bernard.*

The loue of God hath power to tranſforme man into God.

Charity maketh a man abſolute and perfect in all other vertues.

Neither the multitude of trauels, nor the antiquity of ſeruice, but the greatneſſe

neſſe of charity increaſeth the reward.

The nature of charity is to draw all things to it ſelfe, and to make them participate of it ſelfe, *Lactan.*

God is charitie, what thing is more precious? and he that dwelleth in charitie, dwelleth in God: what thing is more ſecure? and God in him: what thing is more delectable?

There is no vertue perfit without loue, nor loue without charity.

Charity is neuer idle, but worketh for him it loueth.

The greateſt argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but is Lord of all lawes, and a boundleſſe Emperour.

There is true charitie, where two ſeuerall bodies haue one vnited heart.

Of charity mixed with mockery, followeth the truth of infamy, *Pythag.*

Charity is the childe of faith, and the guide to euerlaſting felicity.

All charity is loue, but not all loue charity, *Aug.*

The filthy effects of bribery hinder excee-

exceedingly the works of charity, *Plato.*

Charity causeth men to forsake sinne, and embrace vertue.

Charity is a word vsed of many, and vnderstood but of a few.

By charity with God, we learne what is our duty towards man.

By charity, all men, especially Christians, are linked and bound in conscience to releeue one another.

It is the true property of a charitable minded man, louingly to inuite the poore, courteously to intreate them, and quickly to suffer them to depart.

A poore man being in charity, is rich, but a rich mā without charity, is poore, *August.*

Charitie and pride doe both feede the poore; the one to the praise and glory of God, the other, to get praise and glory amongst men.

Tyrannorum vita est, in qua nulla est charitas, nulla fides, nulla stabilis benevolentiæ fiducia, omnia semper suspecta & sollicita sunt, nullus locus amicitiæ.

Prata & arua, & pecudum greges diliguntur isto modo, quòd fructus ex ijs capiuntur, hominis charitas & amicitia gratuita.

Of

Of Hvmilitie.

Defi. *Humilitie is a voluntary inclination of the mind, grounded vpon a perfect knowledge of our owne condition: a vertue by the which a man in the moſt true conſideration of his inward qualities, maketh leaſt account of himſelfe.*

HE that gathereth vertues without humilitie, caſteth duſt againſt the wind, *Greg.*

As *Demoſthenes* being demanded what was the firſt precept of Eloquence, anſwered, To pronounce well; being aſked what was the ſecond, anſwered the like, and ſo to the third: ſo the precepts of religion, the firſt, ſecond, and third, is humilitie.

It is no commendations to be humble in aduerſity, but in the midſt of proſperitie to beare a lowly ſaile, deſerueth great praiſe.

Pride perceiuing humility to be honorable, deſires oft-times to be couered with the cloake thereof; for feare leſt appearing alwayes in his owne likenes, he ſhould be little regarded, *Demoſt.*

The chiefe point of mans humilitie conſiſteth in this, to ſubiect his will

vnto

vnto the will of God.

Happie is that man whoſe calling is great, and ſpirit humble.

The beſt armor of the minde is humilitie.

Humility for her excelling ſhould be the ſiſter of true nobility, *Pontanus.*

Humility is more neceſſary then virginity, *Bernard.*

There are three degrees of humility; the firſt, of repentance, the ſecond, deſire of righteouſneſſe, the third, works of mercy.

Pride wageth warre in the kingdome of humility, *Greg.*

Humility onely is the repairer of decayed chaſtity.

The eaſieſt way to dignity, is true humility.

True diſcretion is neuer purchaſed but by true humility.

When all vices in a manner decay in age, onely couetouſnes increaſeth, *Aug.*

Sith the Country which we deſire to dwell in is high and heauenly, and the way thither, lowlines and humility, why then deſiring this Country, doe we refuſe the way? *Auguſt.*

Of

Of all vertuous works, the hardeſt is to be humble.

Humility hath many times brought that to paſſe, which no other vertue nor reaſon could effect.

To the humble-minded man, God reuealeth the knowledge of his truth.

If thou deſire to aſcend where God the Father ſitteth, thou muſt put on the humilitie which Chriſt the Sonne teacheth.

The vertue of humility, is the onely repairer and reſtorer of decayed charity.

Humility teacheth a man how to rule his affections, and in all his actions to keepe a meane.

The ſpirit of God delighteth to dwell in the heart of the humble man, *Eraſ.*

If thou intend to build any ſtately thing, thinke firſt vpon the foundation of humility.

As lowlineſſe of heart maketh a man highly in fauour with God, ſo meekeneſſe of words maketh him to ſinke into the hearts of men.

Humblenes of minde ſtirs vp affection, augments beneuolence, ſupports good equitie,

equitie, and preſerueth in ſafetie the whole eſtate of a Country.

Men are not in any thing more like vnto their Maker, then in gentlenes and humilitie.

Charitie and humilitie purchaſe immortalitie.

God dwelleth in Heauen: if thou arrogantly lift vp thy ſelfe vnto him, he will flie from thee, but if thou humble thy ſelfe before him, he wil come downe to thee, *Auguſtine.*

Humilitas animi, ſublimitas Chriſtiani.

Tria ſunt quæ radicata nutriunt humilitatem, aſſiduitas ſubiectionis, conſideratio propriæ fragilitatis, & conſideratio rei melioris.

Of Old Age.

Deſ. *Old age, the gift of heauen, is the long expence of many yeeres, the exchange of ſundry fortunes, and the ſchoole of experience.*

Sicknes and old age are the two crouches whereon life walketh to death, arreſting euery one to pay the debt which they owe vnto nature, *Theopom.*

It is a vaine thing for him that is old, to wiſh that he were young againe.

It is a lamentable thing to be old with feare, before a man come to be old by age.

A

A gray beard is a certaine ſigne of olde age, but not an aſſured token of a good wit.

Age ought to keepe a ſtrait dyet, or elſe will enſue a ſickly life.

Hoarie haires are Embaſſadours of great experience, *Chilo.*

As olde folke are very ſuſpicious to miſtruſt euery thing: ſo are they likewiſe very credulous to beleeue any thing.

Youth neuer runneth well, but when Age holdeth the bridle.

Age rather ſeeketh food for ſuſtenance, then followeth Feaſts for ſurfets.

The benefit of olde Age is libertie, *Soph.*

When all things by time decay, knowledge by age encreaſeth, *Ariſt.*

Old age enioyeth al things, and wanteth all things, *Democrit.*

In age we ought to make more readineſſe to die then prouiſion to liue: for the ſteele being ſpent, the knife cannot cut, the Sunne being ſet, the day cannot tarry, the flowre being falne, there is no hope of fruit, and olde Age being once come, life cannot long endure, *Aurel.*

Thoſe that ſpend their youth without reſtraint, would lead their Age without controlement.

Beware of old age, for it commeth not alone, *Eurip.*

Euery Age of man hath end, but old Age hath none, *Cicero.*

In youth ſtudy to liue well, in Age to dye well, for to dye well, is to dye willingly, *Sen.*

Old men are yong mens preſidents.

An old man hath more experience to make a perfect choice, then a yong man skill in a happy chance.

Age directeth all his doings by wiſedome, but youth doteth vpon his own will.

Age hauing bought wit with paine and perill, fore-ſeeth dangers, and eſcheweth them.

The difference betweene an old man and a yong man is this; the one is followed as a friend to others, the other eſchewed as an enemy to himſelfe.

The Brachmans and Gymnoſophiſts made a Law, that none vnder the Age of forty, ſhould marry without the con-

ſen

sent of their Seniors, lest in their choice without skill, the man in processe of time should begin to loath, or the woman not to loue.

Old men are often enuied for their vertue, but yong men pittied for their vice.

Old men by Reason of their Age, and weaknesse of their strength, are subiect to sundry imperfections, and molested with many diseases, *Pacuuius.*

Gray haires oft-times are intangled with loue, but stayelesse youth intrapped with lust.

Age is more to bee honoured for his wisdome, then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not fleeting, he chuseth without intentiō on to chāge, & neuer forsake his choice, till death make challenge of his life.

The old Cedar Tree is lesse shaken with the wind then the yong bramble, and Age farre more stayed in his affaires then youth.

Olde men are more meete to giue

counſell, then fit to follow Warres, *Bias.*

Though yong men excell in ſtrength, yet olde men exceed in ſtedfaſtneſſe.

Though all men are ſubiect to the ſuddaine ſtroke of death, yet olde men in nature ſeeme neereſt to their graue.

Age is a Crowne of Glory, when it is adorned with Righteouſneſſe; but the dregs of diſhonour, when it is mingled with Miſchiefe.

Honourable Age conſiſteth not in the terme of yeeres, neyther is it meaſured by the date of mans dayes: but by godly wiſdome, and an vndefiled life.

Age is forgetfull, and gray haires are declining ſteps from ſtrength.

Age is giuen to Melancholy, and many yeeres are acquainted with many Dumps.

Age ſpeaketh by Experience, and liketh by tryall, but youth leaneth vnto wit, which is voyd of wiſdome.

Hee that will not be aduiſed by Age, ſhall be deceiued by youth.

Old Age is the fore-runner of Death.

Age and Time are two things which men may fore-thinke of, but neuer preuent.

Men

Men of Age feare and fore-ſee that which youth neuer regardeth.

Old folkes oft-times are more greedy of Coyne, then carefull to keepe a good Conſcience.

Age may be allotted to gaze at Beauties bloſſomes, but youth muſt climbe the Tree, and enioy the Fruit.

Nature lendeth Age authority, but gentleneſſe of heart is the glory of all yeeres.

Children are compared to the Spring-time, Striplings to Sommer-ſeaſon, Yong men to Autumne, and Old men to Winter.

An olde man ought to remember his Age paſt, and to bethinke himſelfe how hee hath ſpent his time: if hee find himſelfe faulty, in neglecting ſuch good deeds as he might haue done, hee ought forthwith to be carefull to ſpend the remainder of his life in liberalitie towards the poore.

Olde men are commonly couetous, becauſe their getting dayes are paſt.

It is a great ſhame for an old man to be ignorant in the Principles of Religion.

An old man ought to bee reuerenced for his grauity, ſooner then for his gray haires.

If yong men had knowledge, and old men ſtrength, the World would become a new Paradiſe.

A man aged and wiſe, is worthy of double reuerence.

Infancy is but a fooliſh ſimplicity, full of lamentations and harmes, as it were layd open to a mayne Sea without a ſterne.

Youth is an indiſcreet heat, outragious, blind, heady, violent, and vaine.

Non eſt ſenectus (vt tu opinaris) pater,
Otium grauiſſimum; ſed impatientius
Qui fert, ſibi ipſe eſt author illius mali:
Patienter atqui ſibi quietem comparat,
Dum dexterè eius moribus ſe accommodat,
Nec ille ſolum detrahit moleſtiam,
Accerſit aliquam ſed voluptatem ſibi.
Si nauigandum ſit quatuor per dies,
De comeatu cura nobis maxima,
At ſi in ſenectam quid licet comparare
Non inſtruemus nos eo viatico?

Of Death.

Deſi. *Death is taken three manner of wayes: the firſt is the ſeparation of the ſoule from the body, with the diſſolution of the body, vntill the reſurrection: the*

the second is the death of sinne, sith he is said to be dead, which lyeth sleeping in sinne: the third is eternall death, vnto which the wicked shall be condemned in the Day of generall Iudgement.

DEath is the Law of Nature, the tribute of the flesh, the remedy of euils, and the path eyther to heauenly felicity, or eternall misery, *Heraclit.*

Destiny may be deferred, but can neuer be preuented.

An honourable death is to be preferred before an infamous life.

That man is very simple, that dreadeth death, because he feareth thereby to bee cut off from the pleasures of this life.

Death hath his root from sinne, *Aug.*

Death is the end of feare, and beginning of felicity.

There is nothing more certaine then death, nor any thing more vncertayne then the houre of death.

No man dyeth more willingly, then he that hath liued most honestly.

It is better to dye well, then to liue wantonly, *Socrates.*

Death it selfe is not so painfull, as the feare of death is vnpleasant.

Death is the end of all Miseries, but Infamy is the beginning of all sorrowes, *Plut.*

While men seeke to prolong their life, they are preuented by some suddaine death.

While we thinke to flye death, we most earnestly follow death.

What is hee that being lusty and yong in the Morning, can promise himselfe life vntill the Euening?

Many men desire death in their misery, that cannot abide his presence in the time of their prosperity.

An euill death putteth great doubt of a good life, and a good death partly excuseth an euill life.

The death of euill men, is the safety of good men liuing, *Cicero.*

He that euery houre feareth death, can neuer be possessed of a quiet Conscience.

Nothing is more like to death then sleepe, who is Deaths elder brother, *Ci.*

There is nothing more common then sudden death; which being considered by the great Philosopher *Demonax*, hee therefore warned the Emperour *Adrian*, and

nd ſuch other as liued at their pleaſure nd eaſe, in no wiſe to forget, how in e-ery ſhort moment they ſhould bee no more.

Death deadly woundeth, without eyther dread or dalliance.

Sith death is a thing that cannnot bee noyded, it ought of all men the leſſe to e feared.

By the ſame way that life goeth, death ommeth, *Aurel.*

Nature hath giuen no better thing hen death, *Pliny.*

The moſt profitable thing for the World, is the death of couetous and euill people.

Death is common to all perſons, though to ſome one way, and to ſome another.

If we liue to dye, then we dye to liue.

All things haue an end by death, ſaue onely death, whoſe end is vnknowne.

Death is metaphorically called the end of all fleſh, *Ariſt.*

The laſt curer of Diſeaſes is death.

Death deſpiſeth all Riches and Glorie, and ruleth ouer all Eſtates alike, *Boetius.*

None

None need to feare death, saue those that haue cõmitted so much iniquity, as after death deserueth damnation, *Socrat.*

Wisedome maketh men to despise death, it ought therefore of all men to bee imbraced as the best remedy against the feare of death, *Hermes.*

So liue and hope, as if thou wouldest dye immediately, *Plin.*

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, & propter brevitatem vitæ nunquam longè potest abesse.

Tria sunt genera mortis, una mors est peccati, vt anima quæ peccat morte morietur, altera mystica, quando quis peccato moritur & Deo viuit: tertia, qua ad sum vitæ huius exitemus, Aug.

Of Time.

Def. *Time is a secret and speedy consumer of houres and seasons, older then any thing but the first, and both the bringer forth and waster of whatsoeuer is in this World.*

THere is no sore which in time may not be salued, no care which cannot be cured, fire so great which may not be quenched, no loue, liking, fancy or affection, which in time may not eyther bee repressed or redressed.

Time is the perfit Herald of Truth. *Cicero.*

Time

Time is the beſt Oratour to a reſolute minde.

Daily actions are meaſured by preſent behauiour.

Time is the Herald that beſt imblazoneth the conceits of the mind.

Time is the ſweete Phiſicion, that alloweth a remedy for euery miſ-hap.

Time is the Father of mutability, *Solon.*

Time ſpent without profit, bringeth Repentance, & occaſion let ſlip when it might be taken, is counted prodigality.

There is nothing among men ſo entyrely beloued, but it may in time bee diſliked, nothing ſo healthfull, but it may be diſeaſed, nothing ſo ſtrong, but it may bee broken, neyther any thing ſo well kept, but it may be corrupted.

Truth is the Daughter of Time, and there is nothing ſo ſecret, but the date of many dayes will reueale it.

In Time the Ignorant may become Learned, the Fooliſh may be made Wiſe, and the moſt wildeſt Wanton may bee brought to be a modeſt Matron, *Bias.*

The happier our Time is, the ſhorter while it laſteth, *Pliny.*

Say

Say not that the time that our Fore fathers liued in, was better then the present Age. Vertue and good life make good dayes, but abundance of vice corrupteth the Time, *Ierom.*

Nothing is more precious then time yet nothing lesse esteemed of, *Bern.*

As Oyle, though it bee moyst, quencheth not fire, so time, though neuer so long, is no sure couert for sinne.

As a sparkle raked vp in cinders, will at last begin to glow and manifest flame, so Treachery hid in silence, and obscured by time, will at length breake forth, and cry for reuenge.

Whatsoeuer Villany the heart doth thinke, and the hand effect, in processe of time the Worme of Conscience will bewray.

Time draweth wrinkles in a faire face, but addeth fresh colors to a fresh friend.

Things past, may be repented, but not recalled, *Liuius.*

A certaine Philosopher being demanded, what was the first thing needfull to winne the loue of a woman? answered, Opportunity: being asked what was the se-

ond, hee answered, Oportunity; and ng demanded what was the third, he answered, Oportunity.

Delayes oftentimes bring to passe, t hee which should haue dyed, doth him which should haue liued, *Clem. ex.*

Procrastination in perill, is the Mo- er of ensuing misery.

Time and Patience teach all men to content.

Take Time in thy choice, and be cir- mspect in making thy match, for no- ing so soone gluts the stomake as eet meat, nor sooner fils the eye, then eauty.

Oportunities neglected, are manifest okens of Folly.

Time limiteth an end to the greatest orrow.

Actions measured by Time, seldome rooue bitter by Repentance.

Reason oft-times desireth execution of a thing, which Time will not suffer to be done, not for that it is not iust, but because it is not followed.

Many matters are brought to a good

end

end in Time, that cannot presently be remedied with reason.

Time is lifes best Counseller, *Antist.*

Time is the best Gouernour of Councels.

Time tryeth what a man is: for no man is so deepe a Dissembler, but that at one time or other hee shall bee easily perceiued.

Time is the inuenter of Nouelties, and a certaine Register of things Ancient, *Mar. Aurel.*

Time maketh some to bee men, which haue but childish conditions.

Times daily alter, and mens minds doe often change.

A little benefit is a great profit, if it be bestowed in due Time, *Curtius.*

Time is so swift of foote, that being once past, he can neuer be ouer-taken.

The forelockes of Time, are the deciders of many doubts.

Time in his swift pace, mocketh men for their slowneſſe.

Non est, crede mihi sapientis dicere, Viuam,
Sera nimis vita est crastina, viue hodie.
Omnia tempus edax depascitur, omnia carpit:
Omnia sede monet, vt sinit esse diu.

Of The World.

Defi. *This word World, called in Greeke* Kosmos, *signifieth as much as ornament, or a well-disposed order of things.*

HE that cleaueth to the customes of the World, forsaketh God.

Cicero and the Stoickes were of opinion, that the World was wisely gouerned by the gods, who haue care of mortall things.

The World is vaine, and worldly ioyes doe fade, but Heauen alone for godly minds is made.

Hee that trusteth to the World, is sure to be deceiued, *Archim.*

The disordinate desire of the goods of this World, begetteth selfe-loue.

Our honors, & our bodily delights are worldly poysons to infect our soules.

The world seduceth the eie with varietie of obiects; the sent with sweet confections; the taste with delicious dainties, the touch with soft flesh, precious clothings, and all the inuentions of vanity.

He that mortifieth his natural passions, is seldome ouercome with worldly impressions, *Greg.*

No man that loueth the World, ca keepe a good Conſcience long vncor rupted.

The worldly man burneth in heate fire, is rauiſhed with the thought of re uenge, inraged with the deſire of digni ty; briefly, neuer his owne, till he leau the World.

This World, though neuer ſo wel beloued, cannot laſt alwayes.

This World is the Chaine which fet tereth men to the Deuill, but Repen tance is the hand which lifteth men vp to God.

This World is but the pleaſure of an houre, and the ſorrow of many dayes, *Pla.*

The World is an enemy to thoſe whom it hath made happy, *Ang.*

The World is our Priſon, and to liue to the World, is the life of death.

The delights of this World are like bubbles in the water, which are ſoone rayſed, and ſuddenly layd.

The World hateth Contemplation, becauſe Contemplation diſcouereth the Treaſons and deceits of the World, *Eraſ.*

We

We may vſe the world, but if we delight in it, we breake the loue we ſhould beare to him that created it.

Man hath neuer perfit reſt or ioy in this world, neither poſſeſſeth he alwaies his owne deſire.

He that loueth the world, hath inceſſant trauell, but he that hateth it, hath reſt.

The world hath ſo many ſundry changes in her vanity, that ſhe leadeth all men wandering in vnſtedfaſtneſſe.

He which ſeeketh pleaſures from the world, followeth a ſhadow, which when he thinketh he is ſureſt of, it vaniſheth away, and turneth to nothing, *Socrat.*

The world, the fleſh, and the diuell, are three enemies that continually fight againſt vs, and we haue great neede to defend vs from them.

The vanities of this world bewitch the mindes of many men.

God created this world a place of pleaſure and reward; wherfore ſuch as ſuffer in it aduerſitie, ſhall in another world be recompenced with ioy, *Hermes.*

He which delighteth in this world,

muſt either lack what he deſireth, or elſe loſe what he hath wonne, with great paine.

He that is enamored of the world, is like one that entereth into the Sea; for if he eſcape perils, men will ſay he is fortunate, but if he periſh, they will ſay, he is wilfully deceiued.

He that fixeth his minde wholly vpon the world, loſeth his ſoule; but he that deſireth the ſafety of his ſoule, little or nothing regardeth the world.

After the old Chaos was brought into forme, the Poets faine that the world was diuided into foure ages; the firſt, was the golden age, the ſecond, was the ſiluer age, the third, the brazen age, and the fourth, the yron age; all which may be more largely read of in the firſt book of *Ouids Metamorphoſis.*

The world in the foure ages thereof, may be compared vnto the foure ſeaſons of the yeere, the firſt reſembling the Spring time, the ſecond Summer, the third Autumne, and the fourth Winter, *Perdicas.*

Hee that yeeldeth himſelfe to the world,

world, ought to dispose himself to three things which he cannot auoid; First, to pouertie, for he shall neuer attaine to the riches that he desireth; Secondly, to suffer great paine and trouble; Thirdly, to much businesse without expedition, *Solon.*

Mundus regitur numine deorum, estque quasi communis vrbis & ciuitas omnium, Cicero.

Mundus magnus homo, homo parvus mundus esse dicitur.

Of Beginning.

Defi. *Beginning is the first appearance of any thing, and there can be nothing without beginning, but onely that Almighty power, which first created all things of nothing.*

EVil beginnings haue most commonly wretched endings.

In euery thing the greatest beautie is, to make the beginning plausible and good.

It is better in the beginning to preuēt, then in the exigent to worke reuenge.

That thing neuer seemeth false, that doth begin with truth.

The Preface in the beginning, makes the whole booke the better to be conceiued.

Nature is counted the beginning of all things, death the end, *Quintil.*

To begin in truth, and continue in goodnes, is to get prayſe on earth, and glory in heauen.

The beginning of ſuperſtition, was the ſubtiltie of Sathan; the beginning of true religion, the ſeruice of God.

There is nothing wiſely begun, if the end be not prouidently thought vpon.

Infants begin life with teares, continue it with trauels, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our owne power, but the end thereof reſteth at Gods diſpoſing, *Stobæus.*

Neuer attempt any wicked beginning in hope of a good ending.

The moſt glorious and mighty beginner, is God, who in the beginning created the world of nothing.

Small faults not hindered in the beginning, amount to mightie errors ere they be ended.

A worke well begun, is halfe ended, *Plato.*

In

In all works the beginning is the chiefeſt, and the end moſt hardeſt to attaine.

The beginning, the meane, and the end, is a legacy which euery one enioyeth.

Sodaine changes haue no beginning.

Nothing is more ancient then beginning.

That which is betweene the beginning and the end is ſhort, *Greg.*

The feare of God is the beginning of wiſedome, *Sirach.*

The beginnings of all things are ſmall, but gather ſtrength in continuance.

The beginning once knowne, with more eaſe the euent is vnderſtood.

Begin nothing before thou firſt call for the helpe of God; for God whoſe power is in all things, giueth moſt proſperous furtherance and happy ſucceſſe vnto all ſuch acts as wee doe begin in his name.

Take good aduizement ere thou begin any thing, but being once begun, be carefull ſpeedily to diſpatch it.

Hee that preuenteth an euill before it begin, hath more cauſe to reioyce then to repent.

Take good heed at the beginning to what thou granteſt, for after one inconuenience another will follow.

Begin to end, and ending ſo begin,
As entrance to good life, be end of ſin.

Principÿs obſta, ſero medicina paratur,
Cum mala per longas inualuêre moras.
Principÿ nulla eſt origo, nam ex principio oriuntur omnia, ipſum autem nulla ex re alia naſci poteſt.

Of Ending.

Deſ. *The end is that whereto all things are created by God, which is the glory of his name, and ſaluation of his elect, albeit the order which he obſerueth, the cauſe, reaſon, and neceſſitie of them, are hid in his ſecret counſell, and cannot be comprehended by the ſenſe of man.*

THE end of the world is a good mans meditation; for by thinking thereon he preuenteth ſinne, *Baſil.*

The end of trouble bringeth ioy, and the end of a good life euerlaſting felicitie.

What thing ſoeuer in this world hath a beginning, muſt certainely in this world haue alſo an ending.

The laſt day hath not the leaſt diſtreſſe.

Felicitie is the end and aime of our worldly

worldly actions, which may in this life be described in shadowes, but neuer truly attained but in heauen onely.

Nothing is done, but it is done to some end, *Aristotle.*

The end of labour is rest, and the end of fooliſh loue, repentance.

The end is not only the laſt, but the beſt of euery thing, *Arist.*

The end of euery thing is doubtfull, *Ouid.*

The end of warre is a iuſt Iudge, *Liui.*

As there is no end of the ioyes of the bleſſed, ſo there is no end of the torments of the wicked, *Greg.*

The end we hope for is euer leſſe then our hopes.

What was doubtfull in the beginning, is made certaine by the end thereof.

Seeing the euent of things doe not anſwer to our wills, we ought to apply our wills to the end of them, *Arist.*

The end of a diſſolute life is moſt commonly a deſperate death, *Bion.*

Our life is giuen to vſe and to poſſeſſe, but the end is moſt vncertaine and doubtfull.

The end of ſorrow is the beginning of ioy.

At the end of the worke, the cunning of the worke-man is made manifeſt.

Good reſpect to the end, preſerueth both body and ſoule in ſafety.

Before any fact be by man committed, the end thereof is firſt in cogitation.

Many things ſeeme good in the beginning, which proue bad in the end.

Exitus acta probat, careat ſucceſſibus opto,
Quiſquis ab euentu facta notanda putat.
Multa laudantur in principio, ſed qui ad finem perſeuerat, beatus eſt.

Of Day, or Light.

Deſ. *The word* Dies, *which ſignifieth a day, is ſo called,* quod ſit diuini operis, *it is Gods faire creature, and the cheereſull comfort of man, who by his word made the light thereof to beautifie it to the worlds end.*

THoſe children which are borne betweene the foure and twenty houres of midnight, and midnight, with the Romanes are ſaid to be borne in one day.

Numa Pompilius, as he diuided the yeere into moneths, ſo he diuided the moneth into dayes, and called them *Feſtos*,

…s, profestos, and *Intercisos,* the first de-
…icated to the gods, the next to men
…r dispatching of their busines; the
…ft, as common for their gods as men.

A day naturall hath twenty and foure
…oures, a day artificiall hath twelue
…oures.

The day beginneth with the Ægyp-
…ans at Sun-setting, and with the Per-
…ans at the Sun-rising.

The Athenians count all the time
…om the setting of the Sun, to the set-
…ing of the Sun againe, but one day.

The Babylonians count their day from
…e Sun-rising in the morning, till the
…un-rising the next day.

The Vmbrians, an ancient people in
…aly, account their day from Noone-
…de, till Noone-tide the next day fol-
…owing.

The wicked and euill liuing man lo-
…eth darkneſſe, and hateth the light.

One day taketh from vs the credit that
…nother hath giuen vs, and the laſt muſt
…ake reckoning of all the reſt paſt.

By dayly experience we waxe wiſer
…ud wiſer.

He

He that refuſeth to amend his life to day, may happen to be dead ere to morrow.

Let no day be ſpent without ſome remembrance how thou haſt beſtowed thy time.

Veſpaſian thought that day loſt, wherein he had not gotten a friend.

Of all numbers, wee cannot skill to number our dayes: we can number our Sheepe, our Oxen, and our coine, but we thinke our dayes are infinite, and therefore wee cannot number them.

One day the valiant brood
Of *Fabius* ſent to fight,
Thus ſent one day,
Did ſee them nobly dead ere night.

The Romanes called Iupiter *Dieſpiter*, which ſignifieth the father of the day, or light.

Light is ſometimes taken for day, and darknes for night.

No day commeth to man, wherein he hath not ſome cauſe of ſorrow, *Quintil.*

The entrance of adoleſcencie is the end of infancie, mans eſtate the death of youth, and the morrow dayes birth, the

the ouerthrow of this dayes pride.

Light is the Queene of the eyes, *Aug.*

GOD in the beginning made two great lights, one for the day, another for the night.

Day is the image of life, night of death.

The pleasure of the day is the Sun, called of the Philosophers the golden eye, and heart of heauen.

The light of learning, is the day of the mind, *Aug.*

Euery day that passeth, is not to bee thought as the last, but that it may bee the last, *Senec.*

The Sunne melteth waxe, and hardneth clay.

Abbreuiare dies poteris, producere nunquam,
Abbreuiare tuum est, sed prolongare Tonantis.
Optima quæq; dies miseris mortalibus æui
Prima fugit, subeunt morbi tristisq; senectus.
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defi. *Night or darknesse is the time of rest and peace after labours, being commonly that part of the day naturall, in which the Sunne is hidden from vs, cheering the Antipodes.*

THE

THE longer the night is in coming, the more it is desired of the oppressed, yet no sooner seene then wisht to be departing.

Night is the benefit of nature, and made for mans rest, *Livius.*

Suspition and feare are nights companions.

Darkenesse is not euill, but in comparison of the light, *August.*

Euery light hath his shadow, and euery shadow of night a succeeding morning.

The darknesse of our vertues, and not of our eyes is to be feared, *August.*

It is not darknesse, but absence of the light that maketh night.

Darknesse cannot be seene, *August.*

The breath we breathe in the morning, is often stopt & vanished before night.

Night followeth day, as a shadow followeth a body, *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable then the day.

Night which is the nurse of ease, is the mother of vnquiet thoughts.

Night

Night which is all ſilence, heares all e complaints of the afflicted.

The deeds of the night are loathſome o the day, neither hath light to doe ith darkneſſe.

Night is wars enemy; yet it is the only nder out of the martiall ſtratagems.

A darke night, and a deadly reſolution, egets cauſe of the dayes lamentation.

Night is the cloke to couer ſinne, and e armour of the vniuſt man, *Theophr.*

Night begets reſt, and reſt is the refreſhing of tired ſpirits.

What euer is ouer-wearied by the ayes exerciſe, is as it were new borne y the nights reſt and quiet, *Tully.*

Night and ſin hold affinitie, and ioynt-y ayd each other.

It is impoſſible to weare out the day n trauaile, if ſome part of the night be ot ſpent in reſt.

Vt iugulent homines ſurgunt de nocte latrones.
Vt te ipſum ſerues non expergiſceris? Horati.
Interiores tenebræ cæcitas mentis, exteriores inferuus.

Of Wickednes.

Defi. *Wickedneſſe is any ſinne, vice, or euill, committed or imagined in the whole courſe of our liues,*

and

and the meane by which we loſe Gods fauour, and expoſe our ſelues to the danger of hell fire.

THe proſperitie of euill men is the calamitie of the good.

When wicked men reioyce, it is a ſigne of ſome tempeſt approching.

It is the corruption of the good to keepe companie with the euill.

Reioyce as often as thou art deſpiſed of euill men, and perſwade thy ſelfe that their euill opinion of thee is moſt perfit praiſe.

Ill men are more haſty, then good men be forward, in proſecuting their purpoſe

He that worketh wickedneſſe by another, is guiltie of the fact committed himſelfe, *Bias.*

It is better to deſtroy the wickedneſſe it ſelfe, then the wicked man.

Vnexperienced euils doe hurt moſt.

The remembrance of euill things is to bee obſerued by the contemplation of good matters.

Philip King of Macedon aſſembled together the moſt wicked perſons, and furtheſt from correction of all his ſubiects, and put them into a Towne which hee builded

ilded of purpoſe, calling it *Penetropo-*
, the Citie of wicked perſons.

Continuance of euill doth in it ſelfe
creaſe euill. *S. P. S.*

A wicked life is the death of the ſoule.
hryſ.

Who can bee more vnfortunate, then
ee which of neceſſitie will needs bee
ill?

Whoſoeuer he be that ſpareth to pu-
iſh the wicked, doth therby much harm
o the good, *Anachar.*

It is a praiſe to the godly, to bee diſ-
praiſed of the wicked, and it is likewiſe
diſpraiſe to be praiſed of them.

Sinne blindeth the eies of the wicked,
but puniſhments open them, *Greg.*

The wicked man is daily drawne to
puniſhment, and is ignorant thereof.

The minde of an ill diſpoſed perſon, is
more vnſtable then the ſuperficies of the
water.

When wicked men be in the midſt of
all their iollitie, then ſome misfortune
comes knocking at the doore.

When the euill man would ſeeme to
be good, then is he worſt of all.

He

He is euill, that doth willingly associate himselfe with wicked men.

Wicked men are the Diuels shadowes

Vertue is health, but vice is sickneſſe, *Plato.*

The wicked man attempteth things impoſſible, *Ariſtotle.*

The wicked man is euer in feare, *Plato.*

Hee wrongeth the good, that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it be not wholly infected, yet it will sauor some-thing of the fathers filthines.

As vertue is a garment of honour, so wickedneſſe is a robe of shame.

Curſed is that man that knoweth not to be a man, but by his wickednes is far otherwiſe then he ſhould be.

Hee that intendeth not to doe good, ſhould refraine from doing euil; but it is counted euil if we refraine to doe good.

Purifie thine owne wickedneſſe, then prate of others ſinnes.

The wicked man in a monſtrous kind of pride neuer heard of before, glorieth

and

and boasteth of his euill deedes.

When a man doth subiect himselfe to the wicked affections of his owne mind, he doth weaken and cut in sunder the strings of vnderstanding, *Cicero.*

Wicked counsell is most hurtfull to the giuer.

In good things, nothing is eyther wanting or superfluous; which made the Pythagorians say, that wickednes could not bee comprehended, but godlinesse might.

The wayes to wickednesse are many, plaine, and common, but to goodnesse are not many, but one, and that same is hard to find, because it is but little trodden.

Non ob ea solum incommoda quæ eueniunt improbis fugienda est improbitas: sed multò etiam magis quòd eius in animo versatur, nunquam sinit eum respirare, nunquam acquiescere.

Si impietas improbè molita quippiam est, quamuis callidè fecerit, nunquam tamen confidet id fore semper occultum: plerumq; enim improborum facta primò suspicio insequitur: deinde sermo atq; fama: tum causatorum iudex, multi etiam se iudicant, Cicero.

Of Infamy.

Defi. *Infamy is the Liuery of bad deserts in this world, and that which for our malignities and euill doings*

staineth our names, and our successions with a perpetuall disgrace, through the report of our misdeeds and vniust attempts.

SHame and dishonour are the greatest preuenters of mis-hap.

Infamy galleth vnto death, and liueth after death.

Infamy and shame are inseparable sequels of Adultery.

That man is very wicked and vnhappy, whose life the people lament, and at whose death they reioyce, *Solon.*

There is no greater Infamy then to be lauish in promise, and slacke in performance.

Begging is a shamefull course, and to steale is a great blot of dishonour.

He that hath borne sayle in the tempest of shame, may euer after make a sport of the shipwracke of his good name.

Infamy is so deepe a colour, that it wil hardly be washed off with obliuion.

Such as seeke to climbe by priuy sin, shall fall with open shame.

They that couet to swimme in vice, shall sinke in vanitie, *Crates.*

Greater is the shame to be accounted

an

an Harlot, then the prayse to bee esteemed amiable.

The Infamy of man is immortall, *Plau.*

It were great Infamy to the person, and no small offence to the Common-weale, to behold a man basely toyling that deserueth to gouerne, and to see him gouerne, that deserueth to goe to plough.

Shame is the end of Treachery, and Dishonour euer fore-runs Repentance.

What is once spotted with Infamy, can hardly be worne out with Time, *Aurel.*

When the string is broken, it is hard to hit the White; and when a mans credit is called in question, perswasions can little preuayle.

An honorable man should neuer dye, & a infamous man deserueth not to liue.

The infamous man is only miserable, for good men will not beleeue him, bad will not obey him, no man accompany him, and few befriend him.

As beauty adorneth wealth, maintayneth honour and countenance; so Infamy woundeth all.

The occasions and greatnesse of Infamy are better vntryed then knowne.

The Tongue is the readieſt inſtrument of Detraction and Slander.

Euery Inferiour doth account that thing infamous, wherein hee ſeeth his Superiour offend.

It is Infamy to ſeeke prayſe by counterfeit vertue.

It is Infamy to diſprayſe him that deſerueth well, becauſe he is poore, and to commend the vnworthy, becauſe he is rich.

Hee that by Infamy ſlandereth his friend, is moſt monſtrous.

To bee prayſed of wicked men, is as great Infamy as to bee prayſed for wicked doing.

Pride is the cauſe of Hatred, and Sloth of Infamy.

The life of a noted infamous man is death.

Cicero inueying againſt *Catiline*, ſaith, Thy naughty and infamous life hath ſo obſcured the glory of thy Predeceſſors, that although they haue beene famous, yet by thee they will come to obliuion.

If a mans good name bee not polluted, although he haue nothing elſe, yet it

it ſtands him in more ſtead, then the poſſeſſion of very great riches.

Emori præſtat per virtutem, quàm per dedecus viuere, Cicero.

Quis honorem, quis gloriam, quis laudem, quis vllum decus tam unquam expetit, quàm vt ignominiam, infamiam, contumeliam, dedecus fugiat? Cicero.

Of Dishonesty.

Defi. *Diſhoneſty is an act which ingendereth it owne torment, from the very inſtant wherein it is committed, & with the continuall remembrance thereof, filleth the ſoule of the Maleſactor with ſhame and confuſion.*

He that is diſpoſed to miſchiefes, will neuer want occaſions.

Diſhoneſty ruinates both Fame and Fortune.

Shame is the Hand-maid to diſhoneſt attempts, *Crates.*

The inſatiate appetite of Gluttony, doth obſcure the interior vertues of the mind.

Hee that feares not the Halter, will hardly become true, and they that care not for ſuſpects, are ſeldome honeſt.

It is a diſhoneſt Victory that is gotten by the ſpoyle of a mans owne Country, *Cicero.*

There neuer riſeth contention in a Common-wealth, but by ſuch men as would liue without all honeſt order.

The euill inclination of men, may for a time be diſſembled, but being once at liberty, they cannot cloke it.

Many times the wicked beare enuy vnto the good, not becauſe the vertuous ſuffer them to doe well, but for that they will not conſent with them to doe euill.

Many bee ſo malicious and peruerſe, that they take more delight to doe euill to others, then to receiue a benefit vnto themſelues.

If he be euill that giueth euill counſell, more vile is he that executeth the ſame.

Nothing is profitable which is diſhoneſt, *Tully.*

Then is miſchiefe at the full ripeneſſe, when as diſhoneſt things bee not onely delightfull in hearing, but alſo moſt pleaſant in practice; and there is no remedy to bee hoped for, where common vices are accounted vertues.

A man giuen to diſhoneſty, can neyther bee friend to himſelfe, nor truſty to another.

The ouerthrow of a Common-wealth, is the diſhoneſty of the Rulers.

Diſhoneſty is the Serpent of the Soule, which ſpoyleth men of their ornaments and heauenly apparell.

All things are tolerable, ſaue thoſe things which are diſhoneſt.

Caliſtes, the Harlot, ſaid ſhe excelled *Socrates*, becauſe that when ſhe was diſpoſed, ſhe could draw his Auditors from him. No maruell, ſaith he, for thou alloreſt them to diſhoneſty, to which the way is ready, but I exhort them to vertue, whoſe way is hard to find.

Honeſty is ioyned with miſery, diſhoneſty with all kinde of worldly felicity; but the miſery which we ſuffer for honeſty, ſhall be turned to euerlaſting comfort; and that felicity gotten by diſhoneſty, ſhall be changed into perpetuall torment.

Sæpè dieſpiter neglectus
Inceſto addidit integrum
Raro antecedentem ſceleſtum.
Deſeruit pede pœna claudo, Horace.

Diſce bonas artes, moneo Romana iuuentus:
Sit procul omne nefas, vt ameris, amabilis eſto.

Of Vices In Generall.

Def. *Vice is an inequality and iarring of manners, proceeding from mans naturall inclination to pleasure and naughty desires.*

A Man seldome repenteth his silence, but he is often sorrowfull for his hasty speeches.

He that is rooted in sinne, will hardly be by good counsell reformed.

Who doubts of God with *Protagoras*, is an Infidell, who denyeth God with *Diagoras*, is an Epicure and a Deuill.

Consent and sin are both of one kind.

Vice is the habitude of sinne, but sinne is the act of habitude.

He that pampers his flesh, doth nourish many Wormes, *Demonax*.

Excessiue sleepe is found the bodies foe.

Lust bringeth short life, Prodigality wretched life, and perseuerance in sinne eternall Damnation.

As by nature some men are more inclined to sickneſſe then other some, so one mans mind is more prone then anothers to all vnrighteousneſſe.

The sickneſſe of our Age is Auarice, the errors of Youth Inconstancy, *Theop.*

A

A moſt horrible and damnable offence is that to be iudged, whoſe reuenge belongeth vnto God, *Aug.*

Craft putteth on him the habit of Policy, Malice the ſhape of Courage, Raſhneſſe the title of Valour, Lewdneſſe the Image of Pleaſure; thus diſſembled Vices ſeeme great Vertues.

Where Elders are diſſolute and paſt grauity, there the yonger ſort are ſhameleſſe, and paſt grace.

Euery Vice fighteth againſt Nature.

Vice ruleth where Gold raigneth, *Greg.*

We ought not to hate the man, but his Vices, *Auguſt.*

There are more Vices then Vertues, *Greg.*

Riches gotten with craft, are commonly loſt with ſhame.

Folly in youth, and negligence in age, breedes at length woe to both; the one ending in ſorrowfull griefe, the other in lamentable miſery.

Where Youth is voide of exerciſe, there Age is voide of honeſty.

Flattery and ſoothing great men in their

their humours, getteth more Coyne then true ſpeeches can get credit, *Bias.*

Faire faces haue gotten foule vices, ſtraight perſonages crooked manners, and good complexions, bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſowre countenance is a manifeſt ſigne of a froward diſpoſition.

Sobriety without ſullenneſſe is commendable, and mirth with modeſty delectable.

Euery vice hath a cloke, and creepeth in vnder the name of vertue.

Wee ought to haue an eſpeciall care, leſt thoſe vices deceiue vs which beare a ſhew of vertue.

Craft oft-times accompanieth Policy, too much Auſterity Temperance, Pride a reſolute Minde, Prodigality Liberalitie, Fortitude Temerity, and Religion Superſtition.

What Nation doth not loue gentleneſſe, thankefulneſſe, and other commendable parts in a man? Contrarily, who doth not hate a proud, diſdainfull, vnhoneſt, and vnthankefull perſon?

Cum

cum fateamur satis magnam vim esse in vitijs ad
ram vitam, fatendum est etiam eandem vim in
tute esse ad beatam vitam: contrariorum enim
traria sunt consequentia.

Qui voluptatibus ducuntur, & se vitiorum illece-
& cupiditatum lenocinijs dediderunt, missos fa-
nt honores, nec attingant Rempublicam, patiantur
os fortes labore, se otio suo perfrui, Cicero.

Of Ingratitvde.

th. Ingratitude is that which maketh men impu-
dent, so that they dare ioyne together, to hurt those
which haue beene their best friends, and them to
whom they are bound, both by bloud, nature, and
benefits.

INgratitude challengeth Reuenge by cuſtome, and is a vice moſt hatefull before God and Man.

Ingratitude for great benefits, maketh men to deſpaire of recompence, and of faithfull friends cauſeth them to become mortall foes.

Impudency is the companion of that Monſter Ingratitude, *Stobæus*.

He is vnthankfull, that being pardoned ſinneth againe.

There can bee no greater iniury offered to a free minde and a baſhfull face, then to be called vnthankefull; ſith ſuch reproches ſinke moſt deeply into the reputation of honour. In-

Ingratitude ſpringeth eyther from couetouſneſſe or ſuſpect, *Theophr.*

It is a ſhameleſſe and vnthankefull part, alwayes to craue, and neuer to giue, *Mar.*

Princes rewarding nothing, purchaſe nothing; and deſert being neglected, courage will be vnwilling to attempt.

Benefits well beſtowed, eſtabliſh a Kingdome, but ſeruice vnrewarded, weakeneth it, *Archim.*

The nature of man is ambitious, vnthankefull, ſuſpectfull, not knowing rightly how to vſe his friends, or with what regard to recompence his well-willers for their benefits beſtowed.

Tis better to bee borne fooliſh, then to vnderſtand how to be vnthankefull.

Ingratitude loſeth all things in himſelfe, in forgetting al duties to his friend.

To doe good to an vnthankefull body, is to ſow Corne on the Sand.

Two contraries giue light one to the other, and ingratitude and thankfulneſſe are beſt diſcerned one by the other.

There is no affection among men ſo firmely placed, but through vnthanke-

full

ill dealing it may bee changed to ha-
ed, *Bias.*

Two heads vpon one body, is a mon-
rous sight, but one vnthankefull heart
a bosome, is more odious to behold,
ias.

There cannot bee a greater occasion
f hatred, then to repay good turnes
ith vnthankefull dealing.

An vngratefull Cómon-wealth which
ath banished men of true desert, find-
ng their hinderance by their absence,
oo late repenteth, *Laelan.*

Nothing waxeth sooner olde, then a
ood turne or benefit, *Diog.*

An vnthankefull man is compared to
Vessell bored full of holes, *Lucianus.*

Old kindnesse sleepeth, and all men are
nthankefull, *Pyndarus.*

The vngratefull man through his im-
udency, is driuen to all villany and mis-
chiefe, and maketh himselfe a Slaue, *Xe-
nophon.*

Plato called *Aristotle* a Mule for his
ingratitude, *Ælianus.*

The vnthankfull man hath euer beene
accounted a more dangerous buyer then
the debtor, *Cognet.* The

The vngratefull man is of worse condition then the Serpent, which hath venome to annoy others, but not himselfe.

Tis better neuer to receiue a benefit then to be vnthankefull for it.

Thankefulnesse doth consist in Truth and Iustice, Truth doth acknowledge what is receiued, and Iustice doth render one good turne for another, *Stobeus*.

He is vnthankefull, with whom a benefit perisheth, hee is more vngratefull which will forget the same, but hee is most vnthankefull, that rendereth evill for the good he hath receiued, *Bias*.

He which receiueth a benefit, should not onely remember, but requite the same liberally and fruitfully, according to the nature of the Earth, which rendereth more fruit then it receiueth seed, *Quint*.

The Egyptians, of all vices most abhorred Ingratitude, in which, as *Tully* saith, all wickednesse is contayned.

If wee bee naturally inclined to doe good to them of whom wee conceiue good hope: how much more are wee bound to those, at whose hands we haue already receiued a good turne? *Seneca*.

Thou

Thou canst not call a man by a worse name, then to say hee is an vnthankefull person.

Plutarch interpreteth *Pythagoras Symbol*, of not receiuiug of Swallowes, that man ought to shunne vnthankefull people.

Xenophon, among the prayses which he gaue vnto *Agesilaus*, reputed it a part of iniustice, not onely, not to acknowledge a good turne, but also, if more be not rendred then hath beene receiued.

Whosoeuer receiueth a benefit, selleth his owne liberty, as who would say, that hee made himselfe subiect to render the like.

The Lawes of Athens, Persia, and Macedonia, condemned the vnthankefull person to death.

Lycurgus esteemed it a most monstrous Ingratitude, not to acknowledge a benefit.

In the olde time Liberties and Franchises for Ingratitude were reuoked.

An vngratefull person cannot be of a noble mind, nor yet iust, *Socra.*

A man ought to remember himselfe, how

how often hee hath receiued courtes and pleasure.

Euery gentle nature quickly pardo neth all iniuries except Ingratitud which it hardly forgetteth.

Ingratitude was the cause of the sinn and death of man.

No mans life is voyd of Ingratitude

The life of the ignorant is vnthanke full, wauering and vnstayed in thing present through the desire of things t come, *Seneca.*

Impudency and Ingratitude are com panions.

All humane things grow olde, and come to the end of their time, except In gratitude, for the greater the increase o mortall men is, the more doth Ingrati tude augment, *Plato.*

Wee shall auoyd this shamefull Vice Ingratitude, if wee esteeme the benefit which wee receiue of another greater then it is, and contrariwise repute that lesse then it is which we giue.

The vnworthier hee is that receiueth the benefit, the more is hee to bee com mended from whom it commeth.

Est aliqua ingrato meritum exprobrare voluptas. Ingratus, qui beneficium accepisse se negat quod accepit, ingratus, qui id dissimulat, rursum ingratus, qui non reddit: at omnium ingratissimus est, qui obitus est.

Of Pride.

Defi. Pride is an vnreasonable desire to enioy honors, estates, and great places: it is a vice of excesse, and contrarie to modestie, which is a part of Temperance.

HEe that bruseth the Oliue tree with hard yron, fretteth out no oyle, but water; and he that pricketh a proud heart with perswasions, draweth out onely hate and enuie.

It is impossible that to a man of much pride, fortune should be too long friendly.

It chanceth oftentimes to proud men, that in their greatest iollitie, and when they thinke their honor spun & wouen, then their estate with the webbe of their life in one moment is sodainely broken.

Ambitious men can neuer bee good Counsellers to Princes.

The desire of hauing more, is a vice common to Princes and great Lords, by reason of ambition and desire to rule,

bringing forth in thē oftentimes an vnsatiable cruelty and beastly nature, *Plut.*

Pride is the cause of the corruption, and transgression of mans nature.

Pride causeth that worke to become wicked, which of it selfe is good, so that humble submission is better then the proud boasting of our deedes, which cause a proud man oftentimes to fall into more detestable vices then he was in before, *Pla.*

It is naturall to proud men to delight themselues, & to set their whole mindes vpon vaine desires.

Men that haue their thoughts high, and their estates low, liue alwaies a pensiue and discontented life.

Pride should of yong men be carefully auoided, of old men vtterly disdained, and of all men suspected and feared, *Sos.*

Pride hath two steps, the lowest bloud, the highest enuie.

Pride eateth gold, and drinketh bloud, and climeth so high by other mens heads, that he breaketh his owne necke.

It is better to liue in low content, then in high infamie; and more precious

is

is want with honeſtie, then wealth with diſcredit.

Aſpiring pride is like a vapour, which aſcendeth high, and preſently vaniſheth away in a ſmoake, *Plut.*

A proud heart in a begger, is like a great fire in a ſmall cottage, which not onely warmeth the houſe, but burneth all that is in it.

The ſpring of Pride, is lying, as truth is of humilitie, *Philo.*

Men that beare great ſhapes, and large ſhadowes, and haue no good nor honeſt minds, are like the portrature of *Hercules*, drawne vpon the ſands.

The more beautie, the more pride, and the more pride, the more preciſeneſſe.

Ambition is the groũd of al euils, *Tim.*

Pride is a Serpent which ſlily inſinuateth her ſelfe into the minds of men.

Extoll one of baſe ſtocke to high degree, & no man liuing will ſooner proue more proud then he.

An ambitious body will go farre out of the right way, to attaine to the height which his heart deſireth, *S. P. S.*

Pride is the mother of ſuperſtition.

The Proud man, ſeeking to depreſſe another man, in ſtead of ſuperioritie, attaineth indignitie.

The Proud man is forſaken of God, being forſaken, hee groweth reſolute in impietie, and after purchaſeth a iuſt puniſhment for his preſuming ſinne, *Plat.*

A proud man is cõpared to a ſhip without a Pilot, toſſed vp and down vpon the Seas, and by Winds and tempeſt, *Aug.*

The ſonne of *Ageſilaus* wrote vnto King *Philip*, who much gloried in ſome of his victories, that if hee meaſured his ſhadow, he ſhould find it no greater after the victorie then it was before.

King *Lewis* the eleuenth was wont to ſay, When Pride was on her Saddle, miſchiefe and ſhame was on the Crupper.

Pride, Enuie, and Impatience, are the three capitall enemies of mans conſtancie, *Aug.*

Pride is alwayes accompanied with Folly, Audacitie, Raſhneſſe, and Impudencie, and with Solitarineſſe, as if one would ſay, that the Proud man is abandoned of all the World, euer attributing to himſelfe, that which is not, hauing

uing much more bragging then matter of worth, *Plato.*

Pride did first spring from too much abundance of wealth, *Antist.*

Chrysippus, to raise an opinion of knowledge to himselfe, would set forth those bookes in his owne name, (a fault common in our age) which were wholly written by other men.

The Proud boasting man doeth faine things to bee, which indeede are not, or maketh them appeare greater then they are, *Ar.*

Pride is the mother of enuie, which if that one be able to suppresse, the daughter will be soone suppressed, *Aug.*

Husband-men thinke better of those eares of Corne which bow down & wax crooked, thē those which grow straight, because they suppose to find more store of graine in them, then in the other.

Socrates, when hee saw that *Alcibiades* waxed proud because of his great possessions, shewed him the Mappe of all the World, and asked him whether he knew which were his lands in the territorie of Athens; who answered, They

were not described there. How is it then (quoth hee) that thou braggest of that which is no part of the world?

It is the propertie of proud men, to delight in their own foolish inuentions.

He that knoweth himselfe best, esteemeth himselfe least, *Plato.*

The glorie of a proud man, is soone turned to infamie, *Salust.*

The proud man thinketh no man can be humble, *Chrysost.*

Antiochus had that admiration of himselfe, that he thought hee was able to saile on the earth, and goe on the seas.

Pompey could abide no equall, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely bee endured, who can away with a poore man that is proud?

The proud man resembleth the Fisherman in *Theocratus*, who satisfied his hunger with dreames of gold.

The pride of vnquiet and mouing spirits, neuer content themselues in their vocations, *Perdicas.*

Themi-

Themistocles told the Athenians, that vnlesse they banished him and *Aristides*, they should neuer be quiet.

Perdita tunc vrbi nocuerunt secula, postquam ampitus est luxus, & opum metuenda facultas, transfuermentem dubiam torrente tulerunt.

In rebus prosperis, & ad voluntatem nostram fluentibus, superbia magnoperè est fugienda, nam vt adversas res, sic secundas immoderate ferre leuitatis est. Cicero.

Of PRODIGALITIE.

Defi. *Prodigalitie is the excesse of liberalitie, which comming to extremitie, proues most vicious, wasting vertues faster then substance, and substance faster then any vertue can get them.*

PRodigalitie without care, wasteth that which diligent labour hath purchased.

Prodigalitie is called the fire of the mind, which is so impatient in heate, that it ceaseth not while any matter combustible is present, to burne necessarie things into dust and cinders, *Plinie.*

Where Prodigalitie and couetousnes are, there all kind of vices raigne with all licence in that soule, *Theoph.*

Prodigalitie stirreth vp euill wars, and seditious iniuries, to the end that her humour may bee fed, fishing in a troubled

water, that shee may haue wherewith to maintaine her prodigall expences.

Excesse of apparell, is an ornament of the inconstancie of the Soule, and rather whetteth the eyes of the beholders to wicked desires, then to anie honest thoughts, *Eras.*

Decke not thy Soule with curious wrought Tapestrie, and faire painted Pictures, but with temperance and honestie, *Epist.*

Pouertie followeth superfluous expences.

Prodigalitie maketh youth a Tyrant in his owne estate, a destroyer of his owne wealth, and a corrosiue to his owne friends.

To spend much without getting, to lay out all without reckoning, and to giue all without considering, are the chiefe effects of a prodigall mind.

He that giueth beyond his power, is prodigal, he that giueth in measure, is liberal, he that giueth nothing at al, is a niggard.

Prodigalitie is a speciall signe of incontinencie, *Mar. Aur.*

Hee that is superfluous in his diet, sump-

ſumptuous in his apparrell, and lauiſh of his tongue, is a Cookes hope, a Taylors thrift, and the ſonne of Repentance.

The end of much expence, is great griefe.

Straton Didonius could in no wiſe abide that any one ſhould goe beyond him in prodigall expences, whereupon aroſe a great contention betwixt *Nicocles Cyprius* and him, whileſt the one did what he could to excel the other, *Theop.*

Who ſpends before hee thriue, will begge before he thinke.

Riches lauiſhly ſpent, breedes griefe to our hearts, ſorrow to our friends, and miſery to our heires.

A proud Eye, an open Purſe, a light wife, breed miſchiefe to the firſt, miſerie to the ſecond, and Hornes to the third.

What is gotten with care, ought to be kept with wiſedome.

Prodigalitie is a diſſolution, or too much looſing of vertue, *Zeno.*

An vnthrift is known by foure things, by the companie he keepeth, by the Tauernes he haunteth, by the Harlots he cheriſheth, and the expence he vſeth.

As

As exceſſe in meates breeds ſurfet, in drinke drunkenneſſe, in diſcourſe Ignorance; ſo in gifts, exceſſe produceth prodigality.

It is better to bee hated for hauing much, then to bee pittied for ſpending all; *Bias.*

Prodigality conſiſteth not in the quantity of what is giuen, but in the habit and faſhion of the giuer.

Hee is truely prodigall, which giueth beyond his abilitie, and where his gifts are needleſſe.

It is not poſſible for a prodigall mind to be without Enuy, *Curtius.*

Prodigality concealing loue, loues none whereby affection decreaſeth, and amity is made vnſtable.

Prodigall lauiſhing, and palpable ſenſuality brought *Pericles*, *Callias* the Son of *Hipponicus*, and *Nicius*, not onely to neceſſity, but to extreme pouertie; and when all their money was ſpent, they three drinking a poyſoned Potion to one another, dyed all three.

Prodigality is borne a Wonder, and dyes a Begger, *Menan.*

No

No kind admonition of friends, nor feare of pouerty, can make a prodigall man to become thrifty.

Prodigality in youth, is like the ruſt in Iron, which neuer leaueth fretting, till it be wholly conſumed.

Fire conſumeth fuell without maintenance, and prodigality ſoone emptieth a weake Purſe, without it bee ſupplyed.

The prodigall minded man, neyther obſerueth time, nor maketh end of ryot, vntill both himſelfe and his Patrimony be conſumed.

A prodigall humor is hardly purged, becauſe the nouriſhments are many and ſweet.

The prodigall minded man, to ſpend luſtily, and to fare daintily, ſo hee haue it, he cares not how he get it, and ſo hee ſpend it, he cares neither on whom, or in what ſort he conſume it.

——*ô prodiga rerum*
Luxuries, nunquam paruo contenta paratu,
Et quæſitorum terrâ pelagoq; ciborum
Ambitioſa fames, & lautæ gloria menſæ?
Diſcite quàm paruo liceat producere vitam,
Et quantum natura petat.

Of GAMING.

Deſi. *Gaming is a ſtealing away of time, buſying our vnder-*

vnderſtanding in vaine things without any profit.

CHILON, being ſent from Lacedemonia to Corinth in Embaſſage, to intreat a peace betweene them, and finding the Noble men playing at Dice, returned backe againe without deliuering his meſſage; ſaying, that hee would not ſtaine the glory of the Spartans, with ſo great ignominy, as to ioyne in ſociety with Dice-players.

Players at Dice by the Councell of Conſtantinople vnder *Iuſtinian*, were puniſhed with Excommunications.

Alphonſus, Sonne of *Ferdinando* King of Spaine, ſtraitly commanded, that no Knight ſhould preſume to play at Dice, or Cards for any monie, or giue his conſent to any ſuch play in his houſe, vpon paine of forfeiting his wages for one whole moneth, and himſelfe to bee forbidden another moneth & a halfe, from entring into the Kings Palace.

It is a very hard matter to follow ordinarily the deceitfull practices of coozening skill, or skilfull coozenage, without the diſcredit of a mans good Name, by the marke of reproch, or badge of open Infamy.

The

The fame or good name of a man is no ſooner in queſtion, then when hee is knowne to be a common Gameſter.

It is no freedome to bee licentious, nor liberty to liue idlely.

Such game is to be abhorred, wherein wit ſleepeth, and idleneſſe with couetouſneſſe is onely learned.

The gaine which ariſeth to any party in play, ſhould bee beſtowed vpon the poore, to the end that both the Gameſters, as well the winner as the loſer, might be equally puniſhed, *Aug.*

Aurelius Alexander, Emperour of Rome made a Law, which was ratified by the authority of the Senate and people, that if any man was found playing at the Dice, he ſhould be taken for frantike, or as a foole natural, which wanted wit and diſcretion to gouerne himſelfe.

The ſame Emperour likewiſe after the promulgation of the fore-ſaid Law, counted Dice-players no better then Theeues and Extortioners.

Gaming at Cards and Dice, are a certaine kinde of ſmooth, deceitfull, and ſleightly theft, whereby many are ſpoyled of all they haue. Who

Who will not thinke him a light man, of ſmall credit, diſſolute, remiſſe, and vaine, that is a Dice-player, or a Gameſter?

How much cunninger a man is in Gaming and Dice-playing, ſo much the more is hee corrupted in life and manners.

Iuſtinian made a Law, that none, eyther priuately or publikely, ſhould at any time play at Dice or Cardes.

Old mens gaming is a priuiledge for yong men, *Iuuenal.*

The Deuill was the firſt inuenter of Dice and Gaming.

Dicing Comedians bring often tragicall ends.

Plato ſeeming to commend Table-play, compareth it to the life of man; that like as an euill chance may be holpen by cunning play; ſo may a bad nature be made better by good education.

Cicero, in the Senate-houſe put *Antonius* to ſilence, in ſaying hee was a Dicer.

Dicing neither beſeeemeth the grauitie of a Magiſtrate, nor the honour of

Gentleman, for that the gaine is loded with diſhoneſt practices, and the loſſe with vnquiet paſſions.

As a dead carcaſe in an open field, is a prey for many kind of Vermine, ſo a plaine minded man, vſing deceitfull houſes, is an aſſured prey for all ſorts of Shifters.

In Turky, hee is noted of great infamy that is found playing for money, and grieuous paines are appointed for puniſhment, if he returne to it againe.

The Lydians were the firſt inuentors of gaming, but it was when their Country was brought into great neceſſity for want of victuals, to the end, that by playing they might finde ſome meane to reſiſt and ſuſtaine hunger the better.

Horace auoucheth in his time, that Dice-playing was forbidden by their Law.

Lewes the Eight, King of France, made a Law, that all ſports ſhould be baniſhed his Realme, except ſhooting.

Cyrus, to puniſh them of Sardis, commanded them to paſſe away their time in playing and banquetting; thereby to ren-

render them leſſe men, and keepe them from rebellion.

Ars aleatoria, dum aliena concupiſcentia ſua profundit, patrimonij nullam reuerentiam tenet.

Eſt ars mendaciorum, periuriorum, furorum, litium, iniuriarum homicidiorumq; mater, eſt verè malorum dæmonum iuuentum, quæ exciſo Aſiæ regno inter euerſæ vrbis manubias, varia ſub ſpecie migrauit ad Græcos.

Of Covetovsnes.

Defi. *Couetouſneſſe is a vice of the ſoule, whereby a man deſireth to haue from all parts without reaſon; and vniuſtly with-holdeth that which rightly belongeth vnto another body: it is alſo a ſparing and niggardlineſſe in giuing, but open-handed to receiue whatſoeuer is brought without conſcience, or any regard whether it be well or ill attayned.*

The property of a couetous man, is to liue like a Begger all dayes of his life, and to bee found rich in money at the houre of his death, *Archim.*

Gaines gotten with an ill name, is great loſſe.

Couetous men little regard to ſhorten their liues, ſo they may augment their riches.

Treaſures hoorded vp by the couetous, are moſt commonly waſted by the prodigall perſon.

He

He that coueteth riches, is hardly capable of good inſtruction, *Ploti.*

It is an hard matter for a man to bridle his deſire, but he that addeth riches thereunto, is mad.

Couetouſneſſe is a vice of the Soule, whereby a man deſireth to haue from all parts without reaſon, and vniuſtly with-holdeth that which belongeth to another, *Ariſt.*

Couetouſneſſe is ſparing in giuing, but exceſſiue in receiuing.

Couetouſneſſe is a blinde deſire of good, *Lucretius.*

Vnto a couetous man the obtayning of that hee would, is alwayes vnto him the beginning of the deſire of hauing.

Couetous men ſcrape together like mightie men, and ſpend like baſe Mechanicall and Handy-crafts men.

Couetous men are compared to Rats and Mice, that are in golden Mines, which eate the golden Oare, and yet nothing can be gotten fro[r]. them, but after their death, *Plut.*

Gold is called the bayt of ſinne, the ſnare of ſoules, and the hooke of death;

which being aptly applyed, may bee compared to a fire, whereof a little is good to warme one, but too much will burne him altogether.

It is better to be the Sheepe, then the Sonne of a couetous man, *Diog.*

Pertinax, being aduanced to the degree of Emperour, did not forget his niggardlineſſe, but parted Lettice and Artichokes in two, that the one halfe might bee for his Dinner, and the other for his Supper.

Dionyſius the elder, being aduertized of one that had hidden great ſtore of Money, commanded him vpon paine of death, to bring it to him, which he did, although not all, but with the remainder dwelt in another place, and beſtowed it vpon inheritance; when *Dionyſius* heard thereof, he ſent him that which he tooke from him, ſaying, *Now thou knoweſt how to vſe riches, take that I had from thee.*

The Chariot of Couetouſneſſe is caryed vpon foure wheeles of Vices; Churliſhneſſe; Faint-courage, Contempt of God, and Forgetfulneſſe of Death.

Drawne

Drawne by two Horſes, called Greedy to catch, and Hold-faſt: the Carter that driueth it, is Deſire to haue, hauing a Whip called Loth to forgoe.

A couetous man is good to no man, and worſt friend to himſelfe.

The couetous man wanteth as well that which hee hath, as that which hee hath not.

Hee that coueteth much, wanteth much.

There is greater ſorrow in loſing riches, then pleaſure in getting them. *Pub.*

Couetouſneſſe is the roote of all euill, from whence doe proceed (as from a fountaine of miſ-hap) the ruine of Common-weales, the ſubuerſion of Eſtates, the wracke of Societies, the ſtaine of Conſcience, the breach of Amity, the confuſion of the Minde, Iniuſtice, Briberie, Slaughter, Treaſons, and a million of other miſchieuous Enormities, *Aurel.*

All vices haue their taſte, ſaue onely Couetouſneſſe.

The gaine of Gold maketh many a man to loſe his Soule.

A couetous man passeth great trauels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Couetousnesse is the Mother of Pouerty.

The excuse of the couetous man, is, that hee gathereth for his children, *Apollonius.*

The couetous minded man, in seeking after riches, purchaseth carefulnesse for himselfe, enuy for his Neighbours, a prey for Theeues, perill for his person, damnation for his Soule, curses for his Children, & lawes for his Heires.

A couetous rich man in making his Testament, hath more trouble to please all, then himselfe tooke pleasure to get and possesse all.

A couetous mans Purse is called the Deuils mouth.

We feare all things like mortall men, but wee desire all things as if wee were immortall, *Seneca.*

Couetousnesse in olde men is most monstrous; for what can bee more foolish

liſh then to prouide more money and victuals when he is at his iourneyes end?

Couetouſneſſe is a diſeaſe, which ſpreadeth thorow all the veines, is rooted in the bowels, and being inueterate, cannot be remooued, *Tully*.

To flye from Couetouſneſſe, is to gaine a Kingdome.

Gold guides the Globe of the Earth, and Couetouſneſſe runnes round about the World.

Moſt couetous is he which is carefull to get, deſirous to keepe, and vnwilling to forgoe.

By liberality mens vices are couered, by Couetouſneſſe layde open to the World, *Ang.*

A couetous mans eye is neuer ſatisfied, nor his deſire of gaine at any time ſufficed.

The Gluttons minde is of his belly, the Leacher of his Luſt, and the couetous man of his Gold, *Ber.*

The couetous man is alway poore, *An.*

Arduaves hæc eſt, opibus non tradere mores:
Et cum tot Cræſos *viceris, eſſe Numam.*
Vſq; adeo ſolus ferrum mortemq; timere
Auri neſcit amor: pereunt diſcrimine nullo

Amisse leges, sed pars vtilissima rerum
Certamen mouistis opes.——

Of Vsvrie.

Def. *Vsury of the Hebrewes is called byting: it is an vnlawfull gaine, got by an vnlawfull meane, and that cruelty which doth not onely gnaw the debter to the bones, but also sucketh out all the bloud and marrow from them, ingendring money of money, contrary to nature, and to the intent for which money was first made.*

VSury is compared to fire which is an actiue and insatiable element, for it burneth and consumeth all the Wood that is layd vpon it; so the Vsurer, the more he hath, the more he desireth, and like Hell gates hee is neuer satisfied.

A Vsurer is a filching and corrupt Citizen, that both stealeth from his neighbours, and defraudeth himselfe.

The intent of Vsury bewrayes the crime.

Vsury is the Nurse of Idlenesse, and Idlenesse the Mother of Euils.

Amasis King of Egypt, made a Law that the Pretor should call euery one to account, how they haue liued, and if by Vsury, they should be punished as Malefactors.

There

There was a Law among the ancient Grecians and Romanes, which forbad all Vsury, surmounting one penny from an hundred by the yeere, and they called it *Vnciary* Vsury.

This Law was since that brought to a halfe-penny a yeare among the Romanes, and not long after Vsury was cleane taken away by the Law *Genuntia*, becauſe of vſuall ſeditions, which aroſe through the contempt of Lawes concerning Vſury.

Vſury makes the Nobleman ſell his Land, the Lawyer his *Iuſtinian*, the Phyſician his *Gallen*, the Souldier his Sword, the Marchant his Wares, and the World his peace.

Money engendereth Money, contrary to nature.

A Vſurer is a more wicked man then a Thiefe, who was condemned but in double as much, *Cato*.

Vſury is an ancient miſchiefe, and cauſe of much ciuill diſcord.

A little lewdly come by, is the loſſe of a great deale well gotten.

Vſury is like a Whirle-poole, that

ſwalloweth whatſoeuer it catcheth, *Crates.*

He that with his Gold begets Gold, becomes a Slaue to his Gold.

Inordinate deſire of wealth, is the ſpring of Vſury, and Vſury ſubuerteth credit, good name, and all other vertues.

Couetouſneſſe ſeeketh out Vſury, and Vſury nouriſheth Couetouſneſſe.

An Vſurer can learne no truth, becauſe he lotheth the Truth.

Vſury taketh away the Title of Gentry, becauſe it delighteth in Ignobility.

Vſury oftentimes deceiues the belly, and altogether liues careleſſe of the ſoules ſafetie.

As the greedy Rauens ſeeke after carrion for their food, ſo doth the couetous Vſurer hunt after Coyne to fill his Coffers, *Philo.*

No kinde of people in the World are ſo notorious liuers, nor vſe ſo much to falſifie their faith in all practices, as Vſurers, *Plu.*

Appion in his firſt Booke of Ciuil Wars, writeth, that by an ancient Law at Rome, Vſury was forbidden vpon very great paine. As

As he which is ſtung with an Aſpe, dyeth ſleeping, ſo ſweetly doth he conſume himſelfe which hath borrowed vpon Vſury.

A Vſurer is more dangerous then a Thiefe, *Cato.*

Vſury is moſt hated of thoſe whom ſhe doth moſt pleaſure.

Vſury maketh thoſe that were free-borne, bond-ſlaues, *Publius.*

Vſury is the manifeſt ſigne of extreme impudency, *Chryſ.*

To be a Vſurer, is to be a Man ſlayer, *Ca.*

Vſurers were not ſuffered to enter the temple of ſparing and well ordered expence.

The Egyptians and Athenians, ſeeing the errour of couetous Vſury to take footing in their Prouinces, by approued iudgement concluded, that by no inſtrument, plea, execution, or other meanes in Law, a body might bee detayned, the originall being for corrupt gaine.

In Thebes it was by ſtrait order forbidden, that any man ſhould bee put in Office, which in tenne yeeres before

the

the election had practized any vnlawfull chaffering.

By Vsury, Money is brought forth before it be gotten.

Vsury is the Daughter of Auarice and Ambition.

The more wealth that a Vsurer winneth by his extortion, the more doth the sinne of Couetousnesse daily corrupt his Conscience.

The ill-gotten gaine that commeth by Vsury, brings with it Contempt, many Curses, and Infamy.

Hee that liueth by the losse of the poore, meriteth the plague of God for his punishment.

——*turpia lucra*
Fœneris, & velox inopes vsura trucidat.
Non sunt facienda mala vt inde eueniant bona.

Of Deceit.

Defi. *Deceit or Craft, is the excesse of prudence, it is that which leadeth a man through wilful ignorance to oppose himselfe against that which he knoweth to be dutifull and honest, causing him vnder the counterfeit name of prudence, to seeke to deceiue those that will beleeue him: This vice is the chiefest cause of Ambition and Couetousnesse, which most men serue in these dayes, but aboue all things it is an enemy to Iustice, and seeketh by all meanes to ouerthrow the true effect thereof.*

Craft

CRaft moſt commonly is repayed with Craft, and he that thinketh to deceiue another, is many times deceiued himſelfe.

The craftier and ſubtiller a man is, the more he is to be ſuſpected and hated, as one that hath loſt all credit or goodnes, *&c.*

All Knowledge leuelled from Iuſtice, ought rather to bee called Craft then Science.

Tis more wiſdome ſometimes to diſſemble wrongs, then to reuenge them.

The difference betweene Craft and and wilyneſſe is, the one is in dexteritie of wit naturall, the other is gotten by experience.

A mans looke is the gate of his minde, declaring outwardly the inward Deceit which the heart contayneth, *Liuius.*

Hee that neuer truſteth, is neuer deceiued.

Our negligence makes ſubtile ſhift preſume, where diligence preuenteth falſe deceit.

The Serpent hidden in the Graſſe ſtingeth

ſtingeth the foot, and a deceitfull man vnder ſhew of honeſty, oft-times deceiueth the ſimple.

There is nothing that ſooner deceiueth the minde then hope, for whileſt our thoughts feede on it, wee ſuddenly and aſſuredly loſe it.

The man moſt deceitfull, is moſt ſuſpectfull.

It many times fals out, that what the heart craftily thinketh, the lookes deceitfully betray, *Leoſthenes.*

The deceitfull are like the Camelion, apt to all obiects, capable of all colours, they cloke hate with holineſſe, Ambition with good Gouernment, Flattery with Eloquence; but whatſoeuer they pretend, is diſhoneſty.

Deceits are traps to catch the fooliſh in.

When there is a ſhew of ſome likelihood of truth in a lye, then are we ſooneſt deceiued by ſubtiltie.

Light heads, and ſharpe wits, are moſt apt to deceiue others by falſe Tales.

It is a point of diſhoneſty in a man, to

to make ſhew of one thing, and doe another.

The Lawyers call that couin, when to deceiue another, a man maketh ſemblance of one thing, and yet notwithſtanding doth the cleane contrary.

Fredericke the Emperour deſired, that his Counſellers would at the entering in of his Court, lay aſide all deceit and diſſembling.

Speech is but a ſhadow of deeds, and there ought to be ſuch an vnitie, that there be found no difference at all, for it is a great deceit, to ſpeake otherwiſe with our tongue, then we meane with our heart, *Paeuuius.*

The Emperour *Pertinax* was ſurnamed *Chreſtologus*, that is to ſay, well ſpeaking, but ill doing.

Fortunes gifts, are meere deceit, *Seneca.*

Wonder not that thou art deceiued by a wicked man, rather wonder that thou art not deceiued, *Demoſt.*

It is no deceit to deceiue the Deceiuer.

Falſhood hath more wit to deuiſe, then truth, *Plinius.*

He

Hee is not worthy to find the truth, that deceitfully seeketh her, *Hierom.*

It is more impious to bee deceitfull, then to conceale the truth, *Hierom.*

Deceit is a dangerous enemy to truth.

Alexander said to *Antipater*, that outwardly he did weare a White garment, but it was lined with purple.

The deceitfull mans speeches may be likened to the Apothecaries painted pots, which carrie the inscription of excellent drugs, but within them there is either nought auailable, or else some poyson contained, *Hippocrates.*

Alexander being counselled by *Parmenio*, to seeke the subuersion of his enemies by craft and subtiltie, answered, that his estate would not suffer him so to doe: but if he were *Parmenio*, he would doe it.

All deceits are proper to a base and bad minde, but to be detested of an honest man.

The answeres of the Oracles were alwayes doubtfull, and full of deceit.

He is worthy to bee abhorred, which beateth his braines to work wickednes,

and

and seeketh by subtiltie to bring other men to miserie.

A deceitfull man chuseth hypocrisie, and dissimulation for his companions.

Sic auidis fallax indulget piscibus hamus.
Callida sic stultas decipit esca feras.
Graue est malum omne quod sub aspectu latet.

Of Lying.

Defi. *Lying is a false signification of speech, with a will to deceiue, a sickenesse of the soule, which cannot be cured but by shame and reason, it is a monsterous and wicked euill, that filthily prophaneth and defileth the tongue of man, which of God is otherwise consecrated, euen to the truth, and to the vtterance of his praise.*

TAke heed of a liar, for it is time lost to be led by him, and of a flatterer, for it is meere deceit to beleeue him.

Lying is a member of iniustice, turning topsey turuie all humane societie, and the amitie due vnto our neighbour, *August.*

As certaine it is to find no goodnesse in him that vseth to lie, as it is sure to find no euill in him that telleth truth.

The lier is double of heart and tongue, for he speaketh one thing, and doth another.

From truth depraued, are ingendred an

an infinite number of Abſurdities, Hereſies, Schiſmes, and Contentions, *Socrat.*

The Thiefe is better then a man accuſtomed to lye.

In Almaine, a lye hath beene alwayes extremely hated and ſhunned, as it were a plague: and Baſtards could neuer obtayne the price of any Occupation whatſoeuer, nor take degree in any Art or Science, *Zon.*

Thou canſt not better reward a Lyer, then in not beleeuing what he ſpeaketh, *Ariſt.*

Within thy ſelfe, behold well thy ſelfe, and to know what thou art, giue no credit to other men.

Pope *Alexander* the Sixt neuer did what he ſaid, and his ſonne *Borgia* neuer ſaid what hee meant to doe, pleaſing themſelues in counterfeiting and diſſembling, to deceiue and falſifie their faith, *Guicciardine.*

It is the property of a Lyer to put on the countenance of an honeſt man, that ſo by his outward habite hee may the more ſubtilly deceiue, *Bias.*

Lying

Lying is contrary to nature, ayded by reaſon, and ſeruant or hand-mayde to truth.

As the Wormes doe breed moſt gladly in ſoft and ſweet Wood, ſo the moſt gentle and noble wits, inclined to honour, are ſooneſt deceiued by Lyers and Flatterers.

Through a lye, *Ioſeph* was caſt into Priſon, and Saint *Chryſoſtome* ſent into Baniſhment.

All kind of wickedneſſe proceedeth from lying, as all goodneſſe doth proceed from truth, *Chilo.*

The Egyptians made a Law, that euery Lyer ſhould be put to death.

The ſhame of a Lyer is euer with him.

A lye is not capable of pardon, *Xenophon.*

Lyers only gaine this, that albeit they ſpeake the truth, yet ſhall they neuer be beleeued.

Lying is contrary to nature, ayded by reaſon, and ſeruant or hand-mayde to truth, *Plotinus.*

The Scythians and Garamans followed the ſame Law, and condemned

them to death that prognosticated any false things to come.

The Persians and Indians depriued him of all honour and further speech that lyed.

Cyrus told the King of Armenia, that a lye deserued no pardon.

The Parthians for lying became odious to all the World.

There is no difference betweene a lyer, and a forswearer, for whomsoeuer (saith *Cicero*) I can get to tell a lye, I may easily intreat to forsweare himselfe.

An honest man will not lye, although it be for his profit.

Lying in doctrine is most pernicious.

Hee that dare make a lye to his Father, seeketh meanes to deceiue him, such a one much more dareth to be bold to doe the like to another body.

Lyers are the cause of all the sinnes and crimes in the World, *Epictetus*.

A lyer ought to haue a good memory, lest hee be quickly found false in his Tale, *Plinie*.

It is a double lye for a man to belye himselfe, *Stobæus*.

A lye is the more hatefull, becauſe it hath a ſimilitude of truth, *Quintil.*

All Idolatry, Hypocriſie, Superſtition, falſe Waights, falſe Meaſures, and all coozenages, are called lying, to the end that by ſo deformed a name, wee ſhould the rather eſchue them.

A good man will not lye, although it be for his profit, *Cicero.*

Alexander would conſent to nothing but truth, and *Philip* his Father to all kind of falſhood.

Olde men and Trauellers lye by authority.

It is wickedneſſe to conceale the fault of that which a man ſelleth, *Lactan.*

Lying in a Prince is moſt odious, *Her.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, iis credere non conuenit. Falſum maledictum eſt malum mendacium.

Of Drvnkennes.

Deſi. *Drunkenneſſe is that vice which ſtirreth vp luſt, griefe, anger, and extremity of loue, and extinguiſheth the memory, opinion, and vnderſtanding, making a man twice a child, and all by exceſſe of drinke and drunkenneſſe.*

THe ancient Romanes would not ſuffer their Wiues to drinke any Wine.

The crafty Wraſtler (Wine) diſtempereth the wit, weakens the feet, and ouercommeth the vitall ſpirits, *Ariſt.*

Wine burnes vp beauty, and haſtens age.

Exceſſe is the worke of ſinne, and drunkenneſſe the effect of ryot, *Solon.*

Thoſe things which are hid in a ſober mans heart, are oft-times reuealed by the tongue of a Drunkard.

Drunkenneſſe is a bewitching Deuill, a pleaſant Poyſon, and a ſweete ſinne, *Aug.*

Drunkenneſſe maketh of a man a beaſt, of a ſtrong man weake, and of a wiſe-man a foole, *Origen.*

Plato bade drunken and angry men to behold themſelues in a Glaſſe.

The Scythians and the Thracians contended who ſhould drinke moſt.

Argon, the King of Illyrium, fell into a ſickneſſe of the ſides, called the Pluriſie, by reaſon of his exceſſiue drinking, and at laſt dyed therof.

Sobrietie is the ſtrength of the ſoule, *Pythag.*

Where Drunkenneſſe is Miſtris, there Secrecy beareth no maſtery. Wine

Wine and women cauſe men to dote, and many times put men of vnderſtanding to reproofe.

Cleio, a woman, was ſo practized in drinking, that ſhee durſt challenge all men and women whatſoeuer, to try maſteries who could drinke moſt, and ouer-came all.

The Vine bringeth forth three Grapes, the firſt of pleaſure, the ſecond of drunkenneſſe, the third of ſorrow.

Philip, King of Macedon, making warre vpon the Perſians, vnderſtood that they were a people which abounded in all manner of delicate Wines, and other waſtfull expences, whereupon hee preſently retyred his Army, ſaying; It was needleſſe to make warre vpon them, who would ſhortly ouerthrow themſelues.

Nothing maketh drunkenneſſe to be more abhorred, then the filthy and beaſtly behauiour of thoſe men, whoſe ſtomakes areouercharged with exceſſe.

Steele is the glaſſe of beauty, Wine the glaſſe of the mind, *Eurip.*

Intemperance is a roote proper to euery diſeaſe, *Plato.*

Sickneſſe is the chaſtizement of intemperance, *Seneca.*

A drunken man, like vnto an old man, is twice a child, *Plato.*

Drunkenneſſe is nothing elſe but a voluntary madneſſe.

The Glutton and the Drunkard ſhall be poore.

Wine hath drowned more men then the Sea, *Pub.*

The firſt euill of drunkenneſſe is danger of chaſtitie, *Amb.*

The Lacedemonians would often ſhew their children ſuch as were drunk, to the end they ſhould learne to lothe that vice.

Romulus made a Law, that if a woman were found ouercome with drinke, ſhee ſhould dye for her offence; ſuppoſing that this vice was the fonndation or beginning of diſhoneſty & Whoredom.

Caliſthenes, being vrged by one to drinke as others did at *Alexanders* feaſt, anſwered that hee would not; for, ſaith he, whoſo drinketh to *Alexander*, had need of *Eſculapius*; meaning a Phyſician.

The Leopard, as many write, cannot bee

bee ſo ſoone taken by any thing as by Wine: for being drunke, he falleth into the toyles.

Wine, according to the ſaying of a late Writer, hath drowned more men then the Sea hath deuoured.

Drunkennes is a Monſter with many heads, as filthy talke, fornication, wrath, murther, ſwearing, curſing; and ſuch like.

There are two kinds of drunkenneſſe, one kind aboue the Moone, or a celeſtial drunkenneſſe, ſtirred vp by drinking of heauenly drinke, which maketh vs onely to conſider things diuine; the reward of vertue is perpetuall drunkenneſſe, *Muſæus*.

Another kinde of drunkenneſſe is vnder the Moone, that is, to bee drunke with exceſſe of drinking, which vice ought of al men to be carefully auoided.

Wine is the bloud of the earth, and the ſhame of ſuch as abuſe it.

Wine inflameth the Liuer, rotteth the lungs, dulleth the memory, and breedeth all ſickneſſes.

The Nazarite abſtayned from drinking of any Wine or ſtrong drinke.

Quid non ebrietas designat, operta recludit,
Spes iubet esse ratas, in prælia trudit inermem:
Sollicitis animis onus eximit, addocet artes.
Fœcundi calices quem non fecere disertum?
Contracta quem non in paupertate solutum?

Of Glvttony.

Def. *Gluttony or surfetting is the sworne enemie to Temperance, Daughter to Excesse, and immoderate Appetite, shee is healths bane, and humanities blemish, lifes Cockatrice, and the Soules hell, except Mercy wipe out the remembrance of so great a guilt.*

SVffice nature, but surfet not, supply the bodies need, but offend it not.

Moderate Dyet is the Wise-mans Cognizance, but surfetting Epicurisme, a Fooles chiefest glory.

To liue well and frugally, is to liue temperately and shunne surfetting, for there is great difference betweene liuing well, and liuing sumptuously; because the one proceeds of Temperance, Frugality, Discipline, and Moderation of the Soule, contented with her owne riches; and the other of Intemperance, Lust, and contempt of all Order and Mediocritie; but in the end, the one is followed with shame, theother with eternall prayse and commendation, *Plato.*

It

It is not the vſe of meate, but the inordinate deſire thereof ought to be blamed, *Aug.*

Continency in meate and drinke, is the beginning and foundation of skill, *Socrat.*

We cannot vſe our ſpirits well, when our ſtomakes are ſtuffed with meate; neither muſt we gratifie the belly, and entrayles onely, but the honeſt ioy of the mind, *Cicero.*

The Hebrewes vſed to eate but once a day, which was at Dinner; and the Grecians in like manner had but one meale, and that was at Supper.

Sobriety retayneth that in a Wiſemans thought, which a Foole without diſcretion hath in his mouth.

The belly is an vnthankefull beaſt, neuer requiting the pleaſure done, but craueth continually more then it needeth, *Crates.*

When we eat, we muſt remember we haue two Gheſts to entertaine, the Body and the Soule; whatſoeuer the body hath, departs away quickly, but what the Soule receiueth, abideth for euer.

The

The wicked man liueth to eate and drinke, but the good man eateth and drinketh to liue, *Plut.*

A rich man may dine when he lift, but a poore man when he can get meat, *Diog.*

The belly is the commanding part of the body, *Homer.*

It is a great fault for a man to be ignorant of the measure of his own stomake, *Sen.*

As meate and drinke is food to preserue the body, so is Gods Word the nourishment of the Soule, *Greg.*

A vertuous Soule hath better taste of godly discourses, then the body hath of a wel-relliſhed meale.

The first draught, that a man drinketh, ought to bee for thirst, the second for nourishment, the third for pleasure, and the fourth for madnesse, *Anacharsis.*

Then is the minde most apt to comprehend all good reason, when the operations of the braine are not hindered by vapours, which excesse of feeding distempers it withall.

King *Cyrus* being asked by *Artabazus* (as hee marched one day in Warre) what

what he would haue bought him for his Supper? Bread (quoth he) for I hope we ſhall finde ſome Fountaine to furniſh vs with drinke.

Wiſdome is hindered through Wine, and vnderſtanding darkned, *Alphon.*

Nothing can bee more abiect and hurtfull, then to liue as a Slaue to the pleaſures of the mouth and belly, *Saluſt.*

Diſeaſes gather together within our bodies, which proceed no leſſe of being too full, then being too empty; and oftentimes a man hath more trouble to digeſt meat, then to get meate.

How hard a matter is it to preach abſtinence to the belly, which hath no eares, and which will take no deniall how euer the caſe ſtandeth!

By Gluttony more dye, then periſh by the Sword.

Gluttony ſtirreth vp luſt, anger, and loue in extremitie, extinguiſhing vnderſtanding, opinion, and memory, *Plato.*

Gluttony fatteth the body, maketh the mind dull, and vnapt; nay, which is worſe, vndermineth reaſon.

Wine hath as much force as fire, for

ſo

ſo ſoone as it ouertaketh one, it diſpatcheth him, it diſcloſeth the ſecrets of the Soule, and troubleth the whole Minde.

Homer, approuing that the gods dye not becauſe they eat not; alludeth that eating and drinking doth not onely maintaine life, but are likewiſe the cauſe of death.

Wee are ſicke of thoſe things wherewith we liue; for there is no proper and peculiar ſeed of diſeaſes, but the corruptions of thoſe things within vs which we eat, and the faults and errors we commit againſt them, *Plut.*

Socrates inuiting certaine of his friends to a Feaſt, was reprooued for his ſlender prouiſion: whereto he anſwered; If they be vertuous, there is enough, but if they be not, there is too much.

They which are addicted to belly-ſeruice, not caring for the food of the mind, may well be compared to Fooles, that depend more vpon Opinion then on Reaſon.

It is an olde Prouerbe, Much meate, much malady.

Intemperancie is a root proper to euery diſeaſe. Hee

Hee that too much pampereth himſelfe, is a grieuous enemy to his owne body.

Veſſels being more fully fraught then they are able to carry, doe ſinke; ſo fareth it with ſuch as eate and drinke too much.

By ſurfet many periſh, but hee that dyeteth himſelfe, prolongeth his life.

Exceſſe came from Aſia to Rome, Ambition came from Rome to all the World.

Gluttony cauſeth innumerable maladies, and ſhortneth mans life, *Herac.*

Surfetting is the readieſt meanes to procure ſickneſſe, and ſickneſſe is the chaſtiſement of intemperate dyet.

Gorgias being demanded how hee attayned to the number of a hundred and eight yeeres, anſwered, In neuer hauing eaten or drunken any thing through pleaſure.

Omne nocet nimium, mediocriter omne gerendum. Tantum cibi & potionis adhibendum eſt, vt reficiantur vires, non opprimantur, Cic.

Of Concvpiscence.

Defi. *Concupiſcence or luſt, is a deſire againſt reaſon, a furious and vnbrideled appetite, which killeth all*

good

good motions in mans minde, and leaueth no place for vertue.

LVſt is a pleaſure bought with pains, a delight hatcht with diſquiet, a content paſſed with feare, and a ſinne finiſhed with ſorrow, *Demonax.*

Luſt by continuance groweth into Impudencie.

Shame and Infamy wait continually at the heeles of vnbrideled luſt.

Luſt is an enemy to the purſe, a foe to the perſon, a canker to the mind, a corroſiue to the conſcience, a weakner of the wit, a beſotter of the ſenſes; and finally a mortall bane to all the body; ſo that thou ſhalt find pleaſure in the pathway to perdition, and luſting loue the load-ſtone to ruth and ruine, *Plinie.*

Luſt in age is lothſome, in youth exceſſe howſoeuer, it is the fruit of idlenes.

Luſt enforceth vs to couet beyond our power, to act beyond our nature, and to dye before our time.

Senſuall vice hath theſe three companions, the firſt, blindneſſe of vnderſtanding, the ſecond, hardneſſe of heart, the third, want of grace.

Draco

Draco wrote ſuch Lawes againſt Incontinencie, that hee is ſaid not to haue writ them with Inke, but rather to haue ſigned them with bloud.

The chanels which Riuers long time haue maintayned, are hardly reſtrayned from their courſe; and luſt wherein wee haue beene long plunged, is hardly purged, *Aur.*

Such things as maintaine vs in euill, or change our goodnes to wickedneſſe, are either nouriſhed or begun by luſt.

Pleaſure is the end of ſuperfluity, *Pla.*

Adultery is called the iniury of nature.

Concupiſcence is inſeparably accompanied with the troubling of all order, with Impudency, Vnſeemelineſſe, Sloth, and Diſſoluteneſſe, *Plato.*

Our tongues moſt wickedly talke of thoſe things which our hearts moſt deſire.

Chaſtity is a puniſhment to the incontinent, and labor to the ſlothfull, *Sen.*

Adultery deſireth not procreation, but pleaſure, *Anſelm.*

Luſt maketh a man to haue neither care

care of his owne good name, nor conſideration of the ſhame which his Poſteritie ſhall poſſeſſe by his euill liuing.

This monſtrous ſinne altereth, marreth and dryeth the body, weakning all the ioynts and members, making the face blubbed and yellow; ſhortning life, diminiſhing memory, vnderſtanding, and the very heart.

Adultery is vnlawfull Matrimony.

Adultery is hated euen among beaſts.

Luſt is a ſtrong towre of miſchiefe, and hath in it many defenders; as needineſſe, anger, paleneſſe, diſcord, loue, and longing, *Diog.*

Concupiſcence doth iniury, prophane, and defile the holineſſe of the ſoule.

The Corinthians for their incontinencie haue beene euill ſpoken of; they were ſo vnchaſte, that they proſtrated their owne Daughters to inrich themſelues; Hence came the Prouerbe, It is not fit for euery man to goe to Corinth: for they payd well for their pleaſure.

The Babylonians, Tyrrhenians, and Maſſalians, were greatly ſpotted with this vice: abuſing their bodies in ſuch mon-

monſtrous ſort, that they were reputed to liue rather like beaſts then men.

Meretrix non diſſimilis mari, quod das deuorat: nunquam abundat.

Hoc vnum in ore perpetuò habent meretrices, Da mihi, atq; Affer mihi.

Of Sloth.

Def. *Sloth is a feare of labour to endure, a deſiſting from the neceſſary actions both of body and minde; it is the ſinke which receiueth all the filthy chanels of vice, and with that poyſonous ayre infecteth and ſpoyleth the ſoule.*

A Man being idle, hath his minde apt to all vncleanneſſe; and when the minde is voyd of exerciſe, the man is voyd of honeſty.

Sloth riſeth ſometimes of too much abundance.

Proſperity ingendereth ſloth, *Linius.*

Sloth turneth the edge of wit, but ſtudy ſharpneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence, *Ariſt.*

Idleneſſe is the onely Nurſe and nouriſher of ſenſuall appetites, and the ſole maintayner of youthly affections.

Trauaile is a worke that continueth after death.

Be doing alwayes somewhat, that the Deuill find thee not idle, *Hieron.*

Idlenesse is the sepulchre of a liuing man, *Aug.*

Sloth is the Deuils Cushion or Pillow, *Ori.*

Idlenesse teacheth much wickednesse, *Eurip.*

They that doe nothing, learne to doe ll, *Cicero.*

Idlenesse is the Moate that soreſt and sooneſt infecteth the minde with many mischiefes.

Idlenesse is against nature, *Cicero.*

The slothfull man sleepeth in his own want, *Cicero.*

It is hard for him that will not labor, to excell in any Art.

Idlenesse is the enemy of vertue, and the very trayne to all wickednesse.

Sloth loseth Time, dulleth Vnderstanding, nourisheth Humours, choketh the Braine, hinders Thrift, and displeaseth God, *Galen.*

Soth is the mother of pouerty, *Seneca.*

The Sluggard being nestled in Ignorance, sooneſt falleth into Atheisme.

The

The man that paſſeth his life ſlothfully without profit, ought to loſe it without pitty.

Idleneſſe maketh of men women, of women beaſts, of beaſts Monſters, *Hom.*

Study begetteth ſtudy, and ſloth increaſeth ſloth, *Amb.*

Pythagoras gaue his Diſciples this Precept; Take good heed that thou ſit not vpon a buſhell, meaning that idleneſſe ought eſpecially to be eſchewed.

Luſt is quenched by labour, and kindled through idleneſſe.

The idle heart is mooued with no Prayers, *Curtius.*

The rich man if he waxe idle, will be quickly poore.

Idleneſſe is ſecurity, and labour is care.

In doing nothing, men learne to doe ill, *Columella.*

The kinde of contemplation tending to ſolitarineſſe, is but a glorious title to idleneſſe, *S. P. S.*

Sloth is a feare of labor to enſue, *Cic.*

It is not for a man of authority to ſleepe a whole night, *Homer.*

In Idleneſſe, beware of Idleneſſe.

Sloth is the Step-mother of Wiſedome and Science, *Anacharſis.*

Men are borne to good workes, whereof our ſoule may ſerue for a ſufficient and inuincible proofe, ſeeing it is neuer ſtill, but in continuall motion and action, *Cic.*

Idlenes decayeth the health of the body, & no man ought to hide his life, *Plut.*

Where nature hath bin friendly, there is a certaine vaine opinion which cauſeth ſlothfulneſſe, *Plato.*

The Bees can abide no Drones among them, but as ſoone as any begin to bee idle, they kill them, *Plut.*

The wiſemans idleneſſe is his continuall labour, *Ber.*

Carthage ouer-come, Rome by Idleneſſe came to ruine, *Aug.*

——*Variam ſemper dant otia mentem.*

Ignauia vitium eſt, animoſæ partis, quod conſternitur periculis præſertim mortis, Ariſt.

Of Presvmption.

Def. *Preſumption is a violent paſſion of will, and an vtter foe to prudence, it is that affection which thruſteth and expoſeth the body to dangers, preſuming onely vpon vaine hope and imagination, without eyther ground or reaſon.*

He

HE that vanteth of victory before he haue wonne the field, may bee counted more fooliſh then valiant, *Bias.*

Vaine and light men loue commonly that which is forbidden by reaſon, and loue nothing more then to follow ſenſuall appetite.

Hee that preſumeth of his owne ſtrength, is ſoone ouercome, *Aug.*

A fault purpoſely committed, ought not to be forgiuen.

To flye from that wee ſhould follow, is to follow our owne deſtruction.

Hardineſſe without feare, is the ſiſter of Folly.

Preſumption is the mother of all Vices, and is like vnto a great fire, which maketh euery one to retyre backe, *Aug.*

It is a great preſumption to looke for reuerence of our elder, and to inioyne our better to ſilence, *Greg.*

To preſumption belongeth correction, to correction amendment, and to amendment reward, *Ber.*

There is more hope of a Foole, then of him that is wiſe in his owne conceit, *Salom.*

Take heed of raſhneſſe in reſolution, and crueltie in conqueſt; for the one is wilfull, and the other wicked: and as the firſt wants wit, ſo the other ſhewes as little grace, whoſe fruits are pernicious to reaſon, & torment in conſcience.

He that preſumes on that hee knowes not, may loſe an honour for an humour, *Curtius.*

Preſumptuous attempts bring bad ends.

A feſtered ſore muſt haue a ſearching ſalue, and a ſhameleſſe ſmile an open frowne.

It is an impudent and preſumptuous part, to commit any thing to the iudgement of him that wanteth knowledge.

Ill ſucceſſe comes of raſh beginnings.

He that ſpeakes of high things, hauing no experience of them, is like vnto a blind man, that would lead and teach him the way which ſeeth better then himſelfe, *Bio.*

It is a troubleſome, dangerous, inſolent, and proud enterprize, for a man to take vpon him with a Pen to gouerne a Common-weale, and with a Prince to reaſon of his life. He

He is not wiſe, but arrogant, that dare preſume vnaſked, to giue a Prince counſell.

He that preſumeth to vnderſtand euery thing, is ſo thought to bee ignorant in all things.

Euery man preſumeth on his owne fancy, which maketh diuers to leape ſhort through want of good riſing, and many ſhoot ouer for want of true ayme.

He is very obſtinate, whom neither reaſon nor experience can perſwade, *Chilo.*

Aſpiring thoughts, as they are lofty, ſo are they perillous.

To ſtrayne further then the ſleeue will ſtretch, maketh the armebare; and to skip beyond a mans skill, is to leape, but not to know where to light.

That which in the Deuils was the cauſe of their fall, that in men is the cauſe of death.

The man that preſumes to be wiſe, let him not contend with him that is inflamed with wrath; for if hee faile to follow counſell heerein, hee ſhall eyther haue his head broken by the furious, or his heart galled by the Detractor.

Where men doe all that they will, they indeed presume to doe that which they should not, *Cicero.*

Presumption is the chiefe ground and cause of all variance, hatred, and mischiefe.

Amongst the ambitious men of the World, presumption is a fury, and a continuall tempter.

The occasion why Leauen was forbid vnto the Iewes at the Feast of Easter, was to teach them to haue a great care to keep themselues from Pride and Presumption, into which they fell that held any good opinion of their owne selues, and puffed themselues vp therewith, as the Dough is puffed vp with the Leauen, *Philo.*

Men ought not to defer the amendment of their life to the last houre, because the Thiefe was saued; for as that was a president that none should despayre, so was it but one example, because none should presume.

Hee is too much presumptuous, that striueth to go where another hath taine, and too much vnbrideled, that feareth

not at all when others haue periſhed before him.

Let him that thinketh hee ſtandeth, take heed leſt hee fall.

Nulla præſumptio pernicioſior quàm de propria iuſtitia aut ſcientia ſuperbire: ô ſuperbia præſumptio, ô præſumptuoſa ſuperbia, Aug.

Cum non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, vt cum alijs debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of Treason.

Defi. *Treaſon is that damned vice hated of God and man, wherewith periured perſons being bewitched, feare not to betray themſelues, ſo they may eyther betray others or their Countrey: it is the breach of faith and loyalty with God, their Gouernours, and Countrey.*

THey are deceiued that looke for any reward for Treaſon, *Curtius*.

The conflict with Traytors is more dangerous then open enemies, *Liuius*.

Traytors are like Moths which eate the cloth in which they were bred, like Vipers that gnaw the bowels where they were borne, like Wormes, which conſume the wood in which they were engendered, *Ageſilaus*.

Treachery hath alwayes a more glozing ſhew then truth, and flattery diſplaies a brauer flag then faith.

No

No place is safe enough for a Traytor, *Am.*

Once a Traytor, and neuer after trusted, *Liuius.*

Who will not with *Antigonus* make much of a Traytor, going about to pleasure him? but hauing his purpose, who will not hate him to the death?

Such as are Traytors to their Prince, and periured to God, deserue no credit with men.

Treachery ought not bee concealed, and friends haue no priuiledge to bee false.

Such as couet most bitterly to betray, first seeke most sweetly to entrap, *Philip.*

Traytors leaue no practize vndone because they will not, but because they dare not.

Victory is not so earnestly to bee sought, as Treason to be shunned.

A good Warriour ought to commit the fortune of his Warre, to the trust of his owne vertue, not to the impietie and treason of his enemies.

Many men loue the treason, though they hate the Traytor.

Ma-

Many conſpire valiantly, but end wretchedly.

Traytors haue continuall feare for their bed-fellow, care for their companion, and the ſting of conſcience for their torment, *Man.*

A light head, an ambitious deſire, a corrupt conſcience, and ill counſell, ſoone breed a Traytor.

Where the peoples affection is aſſured, the Traytors purpoſe is preuented, *Bias.*

There are many Traytors in Commonweales, whom it is better to forbeare then to prouoke.

Of raſh hopes proceed perillous ends, and of execrable treaſons damnable ſucceſſe.

Traytors about the Thrones of Princes, are like Wolues about the Folds of Sheepe.

One ſcabbed Sheep will infect a whole Flocke, and one Traytor ſubuert the whole Monarchy.

Hee is worthily hated of all men, that beareth not a faithfull heart to his Country.

No wiſe man at any time will truſt a Traytor, *Tully.*

Ne

Ne colloquiorum de prætextu pacis proditiones vrbium tententur, fiantq; interlocutores, maximè cauendum est.

Proditores vrbium sæpe nè ipsi quidem proditionem euadunt, sed ab hoste trucidantur.

Of Desperation.

Def. *Desperation is a sorrowfulnesse without all hope of better fortune, a vice which falsly shrowdeth it selfe vnder the title of fortitude and valour, and tickling the vaine humors of the vain-glorious, carryes them to ignoble and indifferent actions, to the vtter losse of soules and bodies.*

DEsperation is a double sinne, and small impenitency hath no remission.

It is better to be counted a dastardly Coward, then a desperate Caitiffe.

Let no man despayre of Grace, although hee repent in his latter age: for God iudgeth of mans end, and not of his life past, *Bernard.*

Desperation springeth from the ignorance of God, *Aug.*

It is better to prolong our life in misery, then to hasten our owne death without hope of mercy, *Lactan.*

Loue wanting desire, makes the mind desperate, and fixed fancy bereft of loue turneth into fury.

There

There is no offence ſo great, but mercy may pardon, neyther is there any thing ſo deſperate, which time cannot cure.

Deſperate is the fruit of diſordinate ſin, which becomming his owne Iudge, prooues his owne Executioner.

The feare of ineuitable puniſhment, is the cauſe of deſperation, *Stobæus.*

Nothing doth more torment a man then forſaken hope, *Quintilian.*

Deſperation preferreth profit before honeſty, *Eraſmus.*

Let no man deſpayre of that thing to bee effected, which hath beene done already.

Extreme feare and danger, makes Cowards deſperately aduenturous, and what perſwaſion could not make conſtant, miſery hath made deſperate.

Reſolution is grounded on Honour, deſperateneſſe on danger.

Fortune deſperately attayned, is as deſperately loſt, and deſpayre ſuddenly entertayned, is a token of a wretched conſcience.

Deſpayre comes of the feebleneſſe of courage, and the lacke of wit. To

To him that is subiect to passion, despayre is euer attendant.

Hee that is desperately inclined to his owne will, is euer most neere to the wrath of God.

Despayre leadeth damnation in chains, and violence layes clayme to the wrath of God, *Bernard.*

Despayre and Reuenge depriue men of the Mercy of God, and cleane blotteth out the memory of their former deedes.

Of all the perturbations of mans mind, Despayre is the most pernicious, *Liuius.*

Many reading *Plato* his Booke of the Immortality of the Soule, haue laid violent hands vpon themselues.

Hee that through the burthen of his sinnes breakes forth into desperation, wilfully refuseth the mercy of the Almighty.

When hope leaueth a man, feare beginneth to conquer him, *Plato.*

The Soules first comfort, is to auoyde the fault, the next not to despayre of pardon.

Desperation is a certaine death, *Aug.*

As he which without licence breaketh

a Prison, procureth his owne death, so in the World to come shall he be perpetually punished, which contrary to the will of God, will set the Soule at liberty, *Plato.*

Vincitur haud gratis iugulo qui prouocat hostem.
Qui nil potest sperare, desperet nihil.

Of Heresies & Heretikes.

Def. *Heresie is a wilfull and obstinate opinion grounded in the minde: the Sister of Ignorance, a professed enemy to all Truth, presumptuously opposing it selfe against the Principles of Faith and true Religion.*

After the Ascension of Christ into Heauen, diuers by the instigation of the Deuill, said, as *Simon* the Samaritane and others, who sought to seduce the people from the true Faith they embraced, teaching and preaching Heresies, *Iustinus.*

Heresie streweth the plaine and open way of Truth, with thornes & brambles.

Marcion, heaping Heresie vpon Heresie, said that *Cain*, the Sodomites, and the Egyptians, and all Nations that haue excelled in wickednesse, met Christ in Hell, and by him were deliuered, *Irenæus.*

Men-

Montanus, called himſelfe the Holy Ghoſt: he ſtrangled himſelfe, *Nicephor.*

The Valentinians ſaid, that Chriſt tooke not fleſh of the Virgin *Mary*, *Poly.*

The Church of Corinth was corrupted, not onely in manners, but alſo in doctrine.

Arius that Arch-heretike, his bowels burſt in ſunder, *Theod.*

The Adamites denominated from *Adam*, adminiſter their Sacrament naked: they call their Church Paradiſe.

Abelites require ſuch chaſtity in marriage, that they admit no copulation betweene man and wife. This Hereſie was ſoone ſuppreſſed.

Montaniſts, Origeniſts & Sadduces, deny the Reſurrection.

Aquarij vſed not Wine, but water in the Sacrament.

If wee follow our owne imaginations, neglecting the truth, wee renounce our Saluation, and yeeld our ſelues ſubiect to Satan.

The Nicholaites maintayne the community of their Wiues, *Euſebius.*

An-

Antioch was neuer without Heretikes, for within the ſeuenth yeere of *Iulius*, the greater part thereof was conſumed with fire from Heauen, the other deſtroyed by Earth-quake.

Neſtorius denyed *Mary* to be the Mother of Chriſt: after, he was baniſhed, his tongue was eaten vp by Wormes, and dyed miſerably, *Euag.*

They which through the dimneſſe of their minde, and want of vnderſtanding doe contemne the true and liuing God, doe pleaſe themſelues with all manner of peſtilent errours, *Amb.*

Some not conſidering that cleere and heauenly Light which commeth from God, they fall into the gulfe, and ſinke to the bottome of that moſt foule and filthy puddle of all falſe Opinions, Errours, Hereſies, and worſhipping of falſe gods, *Amb.*

An Heretike doth corrupt the ſincerity of Faith and Doctrine of the Apoſtles, *Auguſt.*

A Schiſmatike, although hee ſinne not at all againſt the pure Doctrine and ſincere faith, yet hee raſhly ſeparate h

himselfe from the Church, breaking the bond of vnitie, *Aug.*

If Cockle appeare in the Church, yet ought neither our Faith nor Charitie be étted, wee must rather labour to bee good Corne, *Cyprian.*

While some men alwayes take to themselues a further dominion then peaceable Iustice requireth, they perish from the Church; and while they proudly lift vp themselues, blinded with their owne presumption, they are bereft of the light of the truth, *Greg.*

The Church oft placed amidst much Chaffe & Cockle, suffereth many things: and yet whatsoeuer is eyther contrarie to faith or good life, she alloweth not, neyther holds shee her peace, neither doth she it, *August.*

De nucleo oliuæ mitis opimæ, & suauissimæ, ventosa & vana caprificus exurgit: ita & hæreses de nostro fructificauerunt non nostræ degeneres veritatis grano & mendacio siluestres, Tertullianus.

Omnia hæreticorum dogmata inter Aristotelis & Chrysippi *spineta sedem sibi & requiem repererunt,* Hieronymus.

Of Devils.

Defi. *Deuils are our Tempters to sinne, blasphemy, and all other euils: they that stand in feare of God, take pleasure in that which displeaseth them.*

THE Deuill labours to deceiue men, and greatly enuies that any ſhould be ſaued.

Satan is a ſubtill Fiſher, and vſeth great cunning in the caſting of his Net, and ſearcheth out the veine of water wherein euery man is delighted, *Baſil.*

The Deuill by degrees worketh the deſtruction of man.

Chriſt fiſheth with an Angling rod, and catcheth but a few: the Deuill with a broad Net, & draweth vp multitudes, *Chry.*

The Deuils baite is ſweeter then Chriſts, and that is the cauſe hee taketh ſo many, *Hierom.*

Chriſt fiſhing tooke foure, *Simon, Andrew, Iames,* and *Iohn*; the Deuill walking by the Sea of this World may in as little ſpace take foure thouſand.

Through the enuie of the Deuill, ſin entered into the World.

The Deuill was the firſt Author of lying, the firſt beginner of all ſubtle deceits, and the chiefe delighter in all ſin and wickedneſſe, *Philo.*

Diuers ſpirits were woont to deceiue

people, eyther by miſ-leading them in their iourneyes, or murdering them in their ſleepes, *Pſellus.*

The Deuils, not able to oppreſſe God in himſelfe, aſſault him in his members, *Aug.*

The Deuill intangleth Youth with Beauty, the Vſurer with Gold, the Ambitious with ſmooth lookes, the Learned by falſe doctrine.

The Deuils oft-times ſpake truth in Oracles, to the intent they might ſhaddow their falſhoods the more cunningly, *Lactan.*

The Deuils (as being immortall ſpirits, and exerciſed in much knowledge) ſeeme to worke many things, which in truth are no miracles, but meere workes of nature.

All the great power of Deuils, proceedeth from the iuſt indignation of God, who by ſuch whips chaſtizeth the wicked, and exerciſeth the good.

The Deuils haue diuers effects, the one troubles the ſpirit, the other moleſteth the body; ſome inſinuate and ſteale into our hearts, where depraued deſires

are

are ingendred; or elſe into our vnderſtanding, to hinder the vſe and office of reaſon.

The power of God, and not the Deuill, is to be feared, *Greg.*

The inuiſible enemy is ouercome by Faith.

The Deuils haue will to hurt, but they want power, *Auguſt.*

The Deuill is ouercome by Humility.

The Deuil is ſtrong againſt thoſe that entertaine him, but weake againſt thoſe that reſiſt him, *Aug.*

From euill ſpirits proceedeth Art-Magicke, whereby the ſlauiſh practizers of that damnable Art, by many falſe Miracles, deceiue the ſimple, and confound themſelues.

He that giueth his word to the Deuil, breaketh his bond with God, *Luther.*

The Deuill, Temptation, and Sinne, were the occaſions of mans fall.

The hearts of the Reprobate, containe as many Deuils as vnchaſte thoughts, *Greg.*

The Deuill in the laſt Day, ſhall riſe againſt vs in condemnation, for that hee

hath beene more carefull to get ſoules, then we to ſaue them, *Bernard.*

The Deuill doth eaſily hit with his Arrowes, the proud men of this World, but the humble he miſſeth. The Archer ſooner doth hit a great marke then a little one, *Amb.*

The Deuill is to ſome a Lion, to ſome an Ant, *Greg.*

The Deuill ceaſeth to tempt them whom he hath already wonne.

The Deuill though hee ſeeth not our thoughts, yet by outward ſignes he many times doth know them, as by our words.

The Deuill is the father of lyes, and the chiefe author of all deceit.

The Deuil tempteth the righteous one way, and the wicked another way, *Greg.*

The Deuill preſents before vs many vaine delights, to the intent hee might the better keepe our minds from godly Meditation.

What ſinne ſoeuer hath beene by man at any time committed, was firſt by the Deuill inuented.

The Deuill firſt accuſeth vs of our

euill

euill wordes, next of our euill workes, laſtly, of our euill thoughts, *Greg.*

Chriſtus Leo dicitur propter fortitudinem, Agnus propter innocentiam, Leo quod inuictus, Agnus quia manſuetus. Ipſe Agnus occiſus vicit Leonem, qui circuit quærens quem deuoret: Diabolus Leo dictus ſeritate non virtute, Aug.

Of Hell.

Defi. *Hell is in all things contrary to Heauen, it is a place of torment, miſery, and deſolation, where the wicked ſhall endure the endleſſe iudgement of paine for their offences.*

Zeno the Stoicke taught, that the places of the Reprobate were ſeparate from the righteous, the one being pleaſant and delectable, the other darkſome and damnable.

Hell is the hold of horrour, diſtreſſe, and miſery, the Cell of torment, griefe, and vexation.

The loſſe of Heauen, is to the damned more grieuous then the torments of Hell, *Chryſ.*

Hell is the Land of darkneſſe.

In Hell all torments are not alike, *Aug.*

Woe bee to him that by experience knoweth there is a Hell, *Chryſ.*

Hell is the place of punishment which God hath reserued for the Reprobates.

In Hell is no order, but a heape and Chaos of confusion.

The wretches in Hell haue an end without end, a death without death, a defect without defect, for their death liueth continually, and the end beginneth alwayes, and the defect can neuer faile.

Hell is euery where, where Heauen is not.

The torture of a bad Conscience, is the Hell of a liuing Soule, *Caluine.*

Good men haue their Hell in this World, that they may know there is a Heauen after death, to reward the vertuous; and wicked men escape torments in this World, because they shall find there is a Iudgement to come, wherein the wicked shall haue punishment, according to the number of their offences, *Lactan.*

They that beleeue in Christ, haue already ouercome sinne and Hell.

To them that are enamoured of the World, the remembrance of Hell is bitter.

The

The image of our ſinnes, repreſents vnto vs the picture of Hell.

Hell, like death, is moſt incertayne, and a place of puniſhment moſt aſſured.

Hell is compared to the Labyrinth which *Dedalus* made, whoſe entrance is eaſie, but being once in, it is not poſſible to returne.

Hee that tempted Chriſt, will neuer ſpare man, *Bernard.*

If thy mind be not mooued with the fire of Heauen; take heed leſt thy ſoule feele the flames of Hell.

Hell that is knowne no where, is euery where, and though now neuer ſo priuate, yet in the end it will be moſt publike.

Enuie is a Picture or reſemblance of Hell.

Death holdeth his Standard in Hell, which is called the land of death.

Infernus lacus eſt ſine menſurâ, profunditas ſine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis, ibi miſeriæ, ibi tenebræ, ibi horror æternus, ibi nulla ſpes boni, nulla deſperatio mali.

Noctes atq; dies patet atri ianua Ditis.

FINIS.

The names of all the Christian and Heathen Authors in this Booke.

A

Augustine.
Ambrose.
Appian.
Archimedes.
Ælianus.
Aristotle.
Aristippus.
Anaxagoras.
Alexan. Severus.
Anselme.

B

Basil.
Bernard.
Bonaventure.
Boetius.
Bullinger.
Bodinus.
Bias.
Becon.
Beza.
Bion.

C

Chrysostome.
Cyprian.
Clemen. Alexan.
Cassiodorus.
Columella.
Cor. Agrippa.
Chrysippus.
Chilo. Caluine.
Cicero.
Curtius.

D

Diogenes.
Dieg. Laert.
Demosthenes.
Dionysius.

E

Eusebius.
Enagoras.
Erasmus.
Ennius.
Epictetus.

Euri-

The Authors names.

Euripides.

G

Gregory.
Guenara.
Gallen.
Guicciardine.

H

Hierome.
Horace.
Hermes.
Hippocrates.
Homer.

I

Iosephus.
Isiodorus.
Irenæus.
Iustine.
Iustinian.
Isocrates
Iamblichus.

L

Luther.
Lactantius.
Lod. Viues.
Liuius.
Lucretius.
Lycurgus.

M

Acrobius.
Musonius.
Mar. Aurelius.
Musæus.
Menander.
Martial.

N

Niphus.

O

Origen.
Olaus.
Osorius.
Ouid.

P

Olycarpus.
Petrarch.
Publius.
Plautus
Plato. *Philo.*
Pontanus.
Pacuuius.
Phocion.
Periander.
Pythagoras.
Plotinus.

Plu-

The Authors names.

Plutarch.
Pittacus.
Pindarus.
Petronius
Plinius.
Pſellus.

R

Ramus.

S.

Sirach.
Solon.
Socrates.
Stobeus.
Saluſt.
Suetonius.
Sylius Italicus.
Sophocles.
Seneca.

Sir *Thomas More.*
Sir *Philip Sidney.*

T

Tho. Aquinas.
Theodorus.
Thales.
Terence.
Tertullian.
Theopompus.
Theophraſtus.
Theocritus.

V

Vigetius.
Virgil.

X

Xenocrates.
Xenophon.

Z.

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